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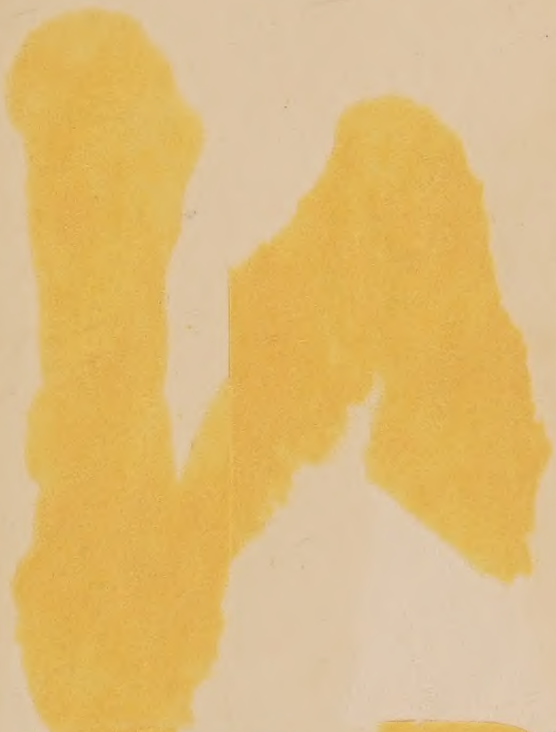

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BIBLE READINGS

BY

ISAAC ERRETT

ARRANGED
WITH AN INTRODUCTION
BY

Z. T. SWEENEY

IN TWO VOLUMES

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BIBLE READINGS

THE LORD'S SUPPER

I. Where and by whom instituted.

Matt. 26:26-28: And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins.

1 Cor. 11:23-25: For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me.

II. Its design.

1 Cor. 11:26: For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

1 Cor. 10:16, 17: The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many,

are one bread, one body: for we all partake of the one bread.

III. A perversion of the institution.

1 Cor. 11:18-22: For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also factions among you, that they that are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not.

IV. Result of partaking of it unworthily.

1 Cor. 11:27, 29: Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. . . . For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

V. Whom we are to examine in attending to this solemn feast.

1 Cor. 11:28: But let a man prove himself, and so let him eat of the bread, and drink of the cup.

VI. General rule for attending to this and other duties in the Lord's house.

1 Cor. 14:33, 40: For God is not *a God* of confusion, but of peace. . . . But let all things be done decently and in order.

(Note.—This excludes the use of long-necked bot-

tles, stained cloths, dingy cups and plates, and sour wine, in the Lord's Supper.)

VII. On what day of the week observed.

Acts 20:7: And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.

On which day the disciples met for worship, and to attend to the contribution.

1 Cor. 16:2: Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

VIII. How often did the early Christians attend to this institution?

Acts 2:42: And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

This can not mean less often than each first day of the week.

IX. The commemoration of the Lord's death on the first day of the week is, in all probability, the ground of Paul's solemn injunction to the Hebrew Christians.

Heb. 10:25-27: Not forsaking our own assembling together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

THE BEGINNING OF CHRISTIAN LIFE

We have learned, in past lessons, of the Saviour, of salvation from sin and of the means by which we are brought into covenant relation to God through Jesus, the Christ. We wish now to inquire concerning that life on which we enter when we become Christians, and to learn what is expected of us as the followers of the Lord Jesus.

In what light do the Scriptures contemplate us when we first become Christians?

1 Pet. 2:2: As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

Is Christian character, then, a growth?

2 Pet. 3:18: But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

Do you know of any passages which speak of different stages of progress in the Christian life?

1 John 2:12-14: I write unto you, *my* little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you,

young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

Tit. 2: 1-8: But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, *to be* sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded: in all things showing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

What instructions were given to those who became Christians as to the life they were to live?

Acts 11: 19-23: They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them

all, that with purpose of heart they would cleave unto the Lord.

Acts 14:21, 22: And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

Col. 2:6, 7: As therefore ye received Christ Jesus the Lord, *so* walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.

Col. 3:1-10, 12-17: If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory. Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him. . . . Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a

complaint against any; even as the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

1 Pet. 1:22, 23: Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

By what means are they to grow into strength?

1 Pet. 2:1, 2: Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

What are they to aim at in character and in destiny?

Tit. 2:11-14: For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself

a people for his own possession, zealous of good works.

Jude 20, 21: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

With faith as the basis of this character, what is the first thing to be acquired?

2 Pet. 1:5: Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge.

What is expressed by this word "virtue"?

Fortitude, strength, valor.

Does this imply that there are great oppositions to be overcome, great duties to be performed?

1 Pet. 1:6, 7: Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

Jas. 1:2-4: Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

Eph. 6:10-12: Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the

powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*.

1 Tim. 6:12: Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

Rom. 8:35-37: Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

Rev. 21:7: He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

Do you know any passages in which, in view of these trials of faith, fortitude is especially recommended?

2 Tim. 2:3: Suffer hardship with *me*, as a good soldier of Christ Jesus.

Eph. 6:13-18: Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit,

and watching thereunto in all perseverance and supplication for all the saints.

1 Cor. 16:13: Watch ye, stand fast in the faith, quit you like men, be strong.

Heb. 12:12, 13: Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Rom. 8:36-39: Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb. 6:10-12: For God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

Rev. 2:10, 26-28: Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. . . . And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron,

as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star.

What is said of those who retire from the conflict?

Heb. 10:38:

But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

What is the genuine Christian spirit?

Heb. 10:39: But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

2 Tim. 1:7, 8: For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God.

What did our Lord say of these two classes—the courageous and the cowardly?

Mark 8:38: For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

Matt. 10:32, 33: Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Quote the language of the brave soldier as he was about to yield his life in this warfare.

2 Tim. 4:6-8: For I am already being offered, and

the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

BLESSEDNESS OF THE NEW LIFE

1. This new life, which the world needs, is in Christ Jesus.

John 1:1-4: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men.

John 5:26: For as the Father hath life in himself, even so gave he to the Son also to have life in himself.

2. Hence those in Christ Jesus are new creatures.

2 Cor. 5:17: Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

3. And are expected to lead new lives.

2 Cor. 5:14, 15: For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

Rom. 6:1-4: What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead

through the glory of the Father, so we also might walk in newness of life.

4. Their former sins are remembered no more forever.

Heb. 8:12:
For I will be merciful to their iniquities,
And their sins will I remember no more.

Heb. 9:13, 14: For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

Rom. 8:1: There is therefore now no condemnation to them that are in Christ Jesus.

5. They have the promise of the indwelling of God's Spirit to comfort and aid them.

Luke 11:13: If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Gal. 4:6: And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

Acts 2:38: And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

6. And the inspiration of true wisdom.

Eph. 1:18: Having the eyes of your heart enlightened, that ye may know what is the hope of his

calling, what the riches of the glory of his inheritance in the saints.

Eph. 3:17: That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love.

7. And the assurance of the divine favor.

Ps. 37:39:

But the salvation of the righteous is of Jehovah:
He is their stronghold in the time of trouble.

Ps. 73:1:

Surely God is good to Israel,
Even to such as are pure in heart.

Rom. 8:28-32: And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

8. The sure promise of an everlasting reward.

Gal. 6:9: And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

Heb. 3:14: For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.

Jas. 1:12: Blessed is the man that endureth temptation; for when he hath been approved, he shall receive

the crown of life, which *the Lord* promised to them that love him.

Rom. 8:17: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

RELIGION IN THE FAMILY

HUSBAND AND WIFE

What is the original account of the first human relationship?

Gen. 2:21-24: And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

How did Jesus comment on this?

Matt. 19:3-6: And there came unto him Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause? And he answered and said, Have ye not read, that he who made *them* from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

What does Jesus say of the regulations of the Mosaic law in the matter of divorces?

Matt. 19:7-9: They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? He saith unto them, Moses for your

hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

What does Paul say of the permanence of the marriage relation?

Rom. 7:1, 2: Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband.

What besides death is allowed to dissolve the marriage relation?

Matt. 5:31, 32: It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

In case either husband or wife forsakes the other without just cause, what is the forsaken party to do?

1 Cor. 7:15: Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*: but God hath called us in peace.

This was in the case of unbelievers or idolaters, where one became a Christian and the other did not.

What counsel is given to Christians as to their selection of husbands and wives?

2 Cor. 6:14-18: Be not unequally yoked with unbe-

lievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said,
I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore
Come ye out from among them, and be ye separate, saith the Lord,
And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

1 Cor. 7:39: A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord.

What does Solomon say concerning finding a wife?

Prov. 18:22:

Whoso findeth a wife findeth a good thing,
And obtaineth favor of Jehovah.

Prov. 19:14:

House and riches are an inheritance from fathers;
But a prudent wife is from Jehovah.

Prov. 12:4:

A worthy woman is the crown of her husband;
But she that maketh ashamed is as rottenness in his bones.

Were the Jews allowed to intermarry with other nations?

Deut. 7:1-3: When Jehovah thy God shall bring

thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; and when Jehovah thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Why not?

Deut. 7:4: For he will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against you, and he will destroy thee quickly.

What was the result of marriages between the righteous and the wicked before the flood?

Gen. 6:1-6: And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown. And Jehovah saw that the wickedness of man was great in the earth,

and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

What is said of the result of Solomon's marriages with heathen women?

1 Kings 11: 1-10: Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; of the nations concerning which Jehovah said unto the children of Israel, Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father. Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon. And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods. And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice, and had commanded him concerning this

thing, that he should not go after other gods: but he kept not that which Jehovah commanded.

What instance have we of a general violation of the law on the part of the Israelites?

Ezra 9: 1, 2: Now when these things were done, the princes drew near unto me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, *doing* according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands: yea, the hand of the princes and rulers hath been chief in this trespass.

What was done in this case?

Ezra 10: 2-5: And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have married foreign women of the peoples of the land: yet now there is hope for Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for the matter belongeth unto thee, and we are with thee: be of good courage, and do it. Then arose Ezra, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they sware.

What instructions are given in the New Testament to husbands?

Eph. 5:25-28: Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself.

1 Pet. 3:7: Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

What instructions are given to wives?

Eph. 5:22-24: Wives, *be in subjection* unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. But as the church is subject to Christ, so *let* the wives also *be* to their husbands in everything.

Tit. 2:3-5: That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, *to be* sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.

How are women who have unbelieving husbands, to act toward them?

1 Pet. 3:1-6: In like manner, ye wives, *be* in sub-

jection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior *coupled* with fear. Whose *adorning* let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.

How does Paul speak of the relative position and authority of husband and wife?

1 Cor. 11: 3, 7-12: But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have *a sign of* authority on her head, because of the angels. Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God.

What picture of a good wife is drawn in the Scriptures?

Prov. 31: 10-31:

A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her bread from afar.
She riseth also while it is yet night,
And giveth food to her household,
And their task to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable;
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them,

And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband *also*, and he praiseth her, *saying*:
Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.

In view of the prevalence of false ideas and loose practice as to domestic relationships, and the many distressing and ruinous consequences flowing from these, it is all-important that Christians should be well instructed in the teaching of the Scriptures on this subject. If husbands love their wives as they love themselves, there will be no harshness or oppression in their conduct or speech towards them; and if wives reverence their husbands and recognize their authority, it will be easy to love them and deal kindly with them. Domestic miseries grow out of the neglect and violation of Scripture teaching.

RELIGION IN THE FAMILY

CHILDREN AND PARENTS

What is the first commandment with promise?

Ex. 20:12: Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

What is included in this word "honor"?

Respect and reverence.

Deut. 27:16: Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

Lev. 19:3: Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God.

Prov. 30:17:

The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.

Obedience.

Eph. 6:1-3: Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.

Support.

Matt. 15:3-6: And he answered and said unto them, Why do ye also transgress the commandment of

God because of your tradition? For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God*; he shall not honor his father. And ye have made void the word of God because of your tradition.

1 Tim. 5:4: But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.

Is disobedience to parents reckoned a great sin in the Scriptures?

2 Tim. 3:1-3: But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good.

Prov. 20:20:

Whoso curseth his father or his mother,
His lamp shall be put out in blackness of darkness.

Prov. 30:17:

The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.

Lev. 20:9: For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood shall be upon him.

How did the law punish such?

Deut. 21:18-21: If a man have a stubborn and rebellious son, that will not obey the voice of his father, or the voice of his mother, and, though they chasten him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him to death with stones: so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.

What is said of Abraham as a parent?

Gen. 18:19: For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

How did the law require parents to train their children?

Deut. 4:9: Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children.

Deut. 6:7: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. 11:18-21: Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

Deut. 32:46, 47: And he said unto them, Set your heart unto all the words which I testify unto you this day, which ye shall command your children to observe to do, *even* all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over the Jordan to possess it.

Ps. 78:4-8:

We will not hide them from their children,
Telling to the generation to come the praises of Jehovah,
And his strength, and his wondrous works that he hath done.
For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children;
That the generation to come might know *them*, even the children that should be born;
Who should arise and tell *them* to their children,
That they might set their hope in God,
And not forget the works of God,

But keep his commandments,
And might not be as their fathers,
A stubborn and rebellious generation,
A generation that set not their heart aright,
And whose spirit was not stedfast with God.

What is the teaching of the New Testament on this subject?

Eph. 6:4: And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Col. 3:21: Fathers, provoke not your children, that they be not discouraged.

2 Cor. 12:14: Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

Give a specimen of wise parental counsel.

1 Chron. 28:9: And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Give an example of a man who sought to bring up his children in a godly way.

Job 1:1-5: There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil. And there were born unto him seven sons and three daughters. His substance also was seven

thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually.

Give an example from the New Testament.

2 Tim. 1:5: Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

2 Tim. 3:14, 15: But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Give an example of disobedience in children.

Gen. 37:3, 4: Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

An example of unfaithfulness in parents.

1 Sam. 3:11-14: And Jehovah said to Samuel, Be-

hold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever.

What did David say concerning the regulation of his household?

Ps. 101: 2-7:

I will behave myself wisely in a perfect way:
Oh when wilt thou come unto me?
I will walk within my house with a perfect heart.
I will set no base thing before mine eyes:
I hate the work of them that turn aside;
It shall not cleave unto me.
A perverse heart shall depart from me:
I will know no evil thing.
Whoso privily slandereth his neighbor, him will I destroy:
Him that hath a high look and a proud heart will I not suffer.
Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.
He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.

What was one of the important items of reformation to be wrought by John the Baptist in preparing the way of the Lord?

Mal. 4:5, 6: Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

What is said of Jesus as a child?

Luke 2:51: And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

Is it proper, under any circumstances, to disobey parents?

Matt. 10:37: He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

Luke 14:26: If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Luke 18:29, 30: And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life.

What limit is placed upon our obedience?

Col. 3:20: Children, obey your parents in all things, for this is well-pleasing in the Lord.

Eph. 6:1: Children, obey your parents in the Lord: for this is right.

Prov. 23:22:

Hearken unto thy father that begat thee,
And despise not thy mother when she is old.

But in all this it is understood that they require what is right. If they require children to go contrary to the law of Christ, Christ must be obeyed rather than parents, as was shown in preceding answers. Even the Mosaic law, rigid as were its requirements, released its subjects from the obligations growing out of human relationships when they were required to do wrong.

Do you remember any passage to this effect?

Deut. 13:6-10: If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, that is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; of the gods of the peoples that are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him to death with stones, because he hath sought to draw thee away from Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

What is the blessing promised to the families that fear God and keep his commandments?

Ps. 103: 17, 18:

But the lovingkindness of Jehovah is from everlasting
to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.

RELIGION IN THE FAMILY

MASTERS AND SERVANTS

Is there any such relation as that of master and servant in the church?

Matt. 23:8, 10-12: But be not ye called Rabbi: for one is your teacher, and all ye are brethren. . . . Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

Gal. 3:28: There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus.

1 Cor. 7:22: For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant.

But is not such a fleshly relation recognized in the family?

Col. 3:22: Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.

Philem 16: No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

1 Cor. 7:20, 21: Let each man abide in that calling wherein he was called. Wast thou called being a

bondservant? care not for it: nay, even if thou canst become free, use *it* rather.

What is said of servants in the household of Abram?

Gen. 14:14: And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan.

How did he act towards them?

Gen. 18:19: For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

What is said of servants in the Jewish law?

Lev. 25:39-43: And if thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant. As a hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor, but shalt fear thy God.

What other class of servants did the law provide for?

Lev. 25:44-46: And as for thy bondmen, and thy bondmaids, whom thou shalt have; of the nations that are round about you, of them shall ye buy bondmen

and bondmaids. Moreover of the children of the strangers that sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigor.

How long did the Hebrew servants serve?

Ex. 21:2: If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

How long could their bond-servants be held?

Lev. 25:10: And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

If a servant did not desire to be freed, what then?

Ex. 21:5, 6: But if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

What are the duties of masters as laid down in the New Testament?

To deal justly and impartially with them.

Col. 4:1: Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

To deal with them in the fear of God.

Eph. 6:9: And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

To esteem them highly, if Christians.

Philem. 16: No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

To avoid all threatening language.

Eph. 6:9: And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

To pay them their wages.

Jas. 5:4: Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

What does Job say of the duty of a master?

Job 31:13-15:

If I have despised the cause of my man-servant or of
my maid-servant,
When they contended with me;
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?

What was the Jewish law respecting paying the wages of servants?

Lev. 19:13: Thou shalt not oppress thy neighbor,

nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.

Deut. 24:15: In his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee.

What are the duties of servants?

To treat their masters with becoming respect.

1 Tim. 6:1: Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.

To treat Christian masters with especial respect.

1 Tim. 6:2: And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

To be obedient to them, even to the froward.

1 Pet. 2:18-20: Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is acceptable with God.

Eph. 6:5: Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ.

To serve in the fear of God.

Eph. 6:6-8: Not in the way of eyeservice, as men-

pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free.

Col. 3:22: Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.

Not to answer rudely.

Tit. 2:9: *Exhort* servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying.

To deal honestly, and avoid theft.

Tit. 2:10: Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

To be as faithful in the absence of their masters as in their presence.

Eph. 6:6, 7: Not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men.

To seek to honor Christ by the faithfulness of their service.

1 Tim. 6:1: Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.

Tit. 2:10: Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

To be contented in their calling.

1 Cor. 7:21, 22: Wast thou called being a bondservant? care not for it: nay, even if thou canst become free, use *it* rather. For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant.

What is the reward of faithful servants?

Col. 3:24, 25: Knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

Is there any disgrace in being a servant?

Luke 22:25-27: And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

How does our Lord speak of good servants?

Luke 12:35-38, 42-44: Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to

meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. . . . And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath.

Of bad servants?

Luke 12:45-47: But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*.

Is there any occasion for boasting because we act our part faithfully as servants?

Luke 17:7-10: But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We

are unprofitable servants; we have done that which it was our duty to do.

In what spirit are Christians to act towards each other?

Gal. 5:13: For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

Gal. 6:2: Bear ye one another's burdens, and so fulfil the law of Christ.

1 Cor. 9:19: For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more.

THE EVERLASTING KINGDOM

We have been considering the virtues and graces that are to adorn the character of a Christian.

In what way are these to be cultivated?

2 Pet. 1:5: Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge.

Do these virtues spring into perfection at once, or are they to grow and abound as the result of diligent cultivation?

2 Pet. 1:8: For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

What is said of those who lack these virtues?

2 Pet. 1:9: For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.

How are we to make our calling and election sure?

2 Pet. 1:10: Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble.

What is to be the final result of diligence in cultivating these graces?

2 Pet. 1:11: For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Are not Christians in the kingdom of Christ now?

Col. 1:13: Who delivered us out of the power of

darkness, and translated us into the kingdom of the Son of his love.

Is there to be a future and different form of this kingdom?

2 Tim. 4:1: I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom.

Matt. 25:34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Jas. 2:5: Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him?

Acts 14:22: Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

What are the conditions of entrance into the kingdom of grace here?

John 3:5: Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

How may we know that this refers to the kingdom now here on earth?

John 3:12: If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

What are the conditions of entrance into the everlasting kingdom?

2 Pet. 1:10, 11: Wherefore, brethren, give the more

diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Rom. 2:6, 7: Who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life.

What classes are to be excluded from the everlasting kingdom?

1 Cor. 6:9, 10: Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Gal. 5:19-21: Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

Eph. 5:5: For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God.

Rev. 21:27: And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

Rev. 22:14, 15: Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

Is there, then, a mixture of good and evil in the kingdom now, that will not be hereafter?

Matt. 13:40-42: As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

What is said of the destiny of the righteous, in this connection?

Matt. 13:43: Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

When is the present kingdom of grace—mediatorial kingdom—to end, and the kingdom of glory to begin?

1 Cor. 15:23-28: But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have

been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

What change will then be wrought in the heirs of this everlasting kingdom?

1 Cor. 15: 50-57: Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

What then?

1 Thess. 4: 15-17: For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

What do we look for, in view of this change?

2 Pet. 3:13: But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

How is this inheritance described?

1 Pet. 1:3-5: Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

What does John say of this heavenly inheritance?

Rev. 21:3, 4: And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

Rev. 22:3-5: And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

What other description have we of heavenly blessedness?

Rev. 7:9-17: After these things I saw, and behold,

a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

> Salvation unto our God who sitteth on the throne, and unto the Lamb.

And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,

> Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

How does Jesus welcome them to the heavenly inheritance?

Matt. 25:34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world.

What does Peter say, in view of this glorious prospect?

2 Pet. 3:14: Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight.

What does Paul say?

1 Cor. 15:58: Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

What does Jesus say?

Matt. 7:21-23: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

FAITH

1. Faith described.

Heb. 11:1: Now faith is assurance of *things* hoped for, a conviction of things not seen.

Rom. 4:20, 21: Yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform.

2. Faith illustrated.

Heb. 11:3-10: By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called,

obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God.

Note that in all these cases it was a conviction concerning things unseen. It is the principle that connects us with the invisible.

3. Importance of faith.

(1) No service is acceptable to God without it.

Heb. 11:6: And without faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

Rom. 14:23: But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

(2) We are justified by it.

Rom. 3:20-26: Because by the works of the law shall no flesh be justified in his sight; for through the law *cometh* the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for

the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

Rom. 5:1: Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.

Gal. 3:24: So that the law is become our tutor *to bring us* unto Christ, that we might be justified by faith.

As a principle of justification, it stands in contrast with justification by works of the law.

Rom. 4:2-5: For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

Gal. 2:16: Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

Phil. 3:4-9: Though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge

of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.

(3) We are begotten of God by faith, and made children of God in view of it.

1 John 5:1: Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

John 1:12, 13: But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Gal. 3:26, 27: For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.

(4) The Christian life throughout is a life of faith, in opposition to a life of sense.

2 Cor. 5:7: (For we walk by faith, not by sight).

Gal. 2:20: I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.

Heb. 3:6: But Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

(5) We overcome the world by faith.

1 John 5:4, 5: For whatsoever is begotten of God overcometh the world: and this is the victory that

hath overcome the world, *even* our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

(6) **Eternal life is conditioned first of all on faith.**

John 6:40, 47: For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. . . . Verily, verily, I say unto you, He that believeth hath eternal life.

4. **The object of faith—a person, not a doctrine.**

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Acts 10:43: To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

Acts 16:31: And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

1 Cor. 1:23, 24, 30, 31: But we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. . . . But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor. 2:1, 2: And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.

1 John 1:1-3: That which was from the beginning,

that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ.

1 John 5:11, 12, 20: And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. . . . And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Col. 2:6, 7: As therefore ye received Christ Jesus the Lord, *so* walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.

2 Tim. 1:12: For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

5. The source of faith.

Rom. 10:14-17: How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How

beautiful are the feet of them that bring glad tidings of good things! But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief *cometh* of hearing, and hearing by the word of Christ.

Acts 15:7: And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

Acts 17:11, 12: Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

John 20:31: But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

John 4:42: And they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

John 1:7: The same came for witness, that he might bear witness of the light, that all might believe through him.

6. The test of faith.

Jas. 2:14-26: What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it

profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith. Thou believest that God is one; thou doest well: the demons also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

7. The growth of faith.

Mark 4:30-32: And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

Matt. 17:20: And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it

shall remove; and nothing shall be impossible unto you.

Luke 17:5: And the apostles said unto the Lord, Increase our faith.

2 Thess. 1:3: We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth.

VIRTUE

Virtue enjoined.

2 Pet. 1:5: Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge.

The Greek term here translated "virtue" is a term derived from the Greek name for Mars, and was employed to denote "military courage." It afterward came to be applied to moral conduct and to denote virtue in general—the highest virtue resulting from conflict with evil and wrong, and being in this distinct from innocence. It is used, in the text above quoted, in the sense of fortitude, courage or moral energy.

This was much needed in primitive times, when the whole world was in opposition to the religion of Jesus.

John 16:1-3: These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me.

John 15:18-21: If the world hateth you, ye know that it hath hated me before *it hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also

persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

Luke 14:25-33: Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

Matt. 10:21-25: And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come. A disciple is not

above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

Matt. 16:24: Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

Matt. 5:11, 12: Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Matt. 24:9-13: Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved.

Needed also now in warring against error and sin.

Eph. 6:10-18: Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and,

having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Estimate of those who lack this quality.

Mark 8:38: For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

Luke 9:26: For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.

Heb. 10:38:

But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

Rev. 21:8: But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

Christianity calls for a high manhood.

1 Cor. 16:13: Watch ye, stand fast in the faith, quit you like men, be strong.

2 Tim. 1:7, 8: For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God.

Examples of courage and fortitude.

Heb. 11:32-38: And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

Acts 5:25-42: And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them, saying, We strictly charged you not to

teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and *so is* the Holy Spirit, whom God hath given to them that obey him. But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrollment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they

were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

Acts 7: 54-60: Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 20: 22-24: And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

2 Cor. 11: 23-33: Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship-

wreck, a night and a day have I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

Heb. 10:32: But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings.

Promise to the virtuous.

Rev. 21:7: He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

Rev. 7:13-17: And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne

shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

Matt. 19:27-29: Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

John 12:26: If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

KNOWLEDGE

What is next mentioned among Christian attainments in connection with virtue?

2 Pet. 1:5: Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge.

Does the Old Testament speak of knowledge in connection with the reign of the Messiah?

Isa. 11:9: They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

Isa. 9:2: The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

Isa. 49:6: Yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Is there any provision in the new covenant with respect to knowledge?

Jer. 31:33, 34: But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them,

saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

What does our Lord himself say on this point?

John 6:44, 45: No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.

What sort of knowledge is particularly referred to in the passage quoted?

John 17:3: And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.

Jer. 9:23, 24: Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah.

How is the knowledge of God—especially as a God of salvation—communicated?

Matt. 11:27: All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.*

John 1:18: No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*

How does this knowledge come to us?

Luke 1:1-4: Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.

1 John 1:1-4: That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life,* which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full.

Was this knowledge discoverable by the light of nature or by reason?

1 Cor. 1:20-24: Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ cruci-

fied, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor. 2:7-9: But we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

How, then, has this knowledge been communicated?

1 Cor. 2:10-13: But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual *words*.

God is known, then, as a God of mercy, by all who enter into the new covenant. This is evident from the language of the new covenant, where the sense in which the least of the children of the covenant are to know God, is clearly expressed.

Will you read the language of the new covenant on this point?

Heb. 8:11, 12:

And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.

Do you know any other passage that confirms this?

1 John 2:12, last sentence of v. 13: I write unto you, *my* little children, because your sins are forgiven you for his name's sake. . . . I have written unto you, little children, because ye know the Father.

The least in the kingdom, then, knows God in his forgiving grace.

What price does Paul place on this knowledge?

Phil. 3:8, 9: Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.

But in the first text quoted in the present reading (2 Pet. 1:5), the language is addressed to those who had already obtained this knowledge of God's mercy; yet they are exhorted to add other knowledge to this.

Is there additional knowledge to be gained by Christians?

2 Pet. 3:18: But grow in the grace and knowledge

of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

Col. 1:9, 10: For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God.

Mention some of the ends to be served by this spiritual knowledge.

2 Pet. 1:2-4: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

Do you know any other passages in which this high and precious knowledge, attainable only by revelation, is spoken of?

Eph. 1:15-23: For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which *ye show* toward all the saints, cease not to give thanks for you, making mention *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory

of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

Eph. 4: 14-19: That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, *even* Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love. This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

How is this knowledge to be gained?

Eph. 3: 3, 4: How that by revelation was made known unto me the mystery, as I wrote before in few

words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ.

1 Pet. 2:1-3: Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious.

John 8:30-32: As he spake these things, many believed on him. Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

Is this the only means of knowledge?

John 7:17: If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself.

There is, then, an experimental knowledge of divine things—a testing of the truth by actual experience.

Do you know of any other passage in which this is set forth?

2 Pet. 1:8: For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

1 John 2:3: And hereby we know that we know him, if we keep his commandments.

Jas. 1:22-25: But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he

that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

What appeal is made to our own experience as a test of our knowledge of God?

1 John 2:4, 5: He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him.

Jas. 1:26, 27: If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

The knowledge, then, which we are exhorted to acquire is not mere head knowledge.

1 Cor. 8:1-3: Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known by him.

How does Paul contrast all other knowledge with this experimental knowledge of God as a God of love?

1 Cor. 13:2, 3: And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.

Mention some of the precious truths comprehended in a true knowledge of God in Christ.

John 12:50: And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

2 Tim. 1:12: For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

Rom. 8:28: And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose.

2 Cor. 5:1: For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

1 John 3:2, 5, 14: Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. . . . And ye know that he was manifested to take away sins; and in him is no sin. . . . We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

1 John 5:20: And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Mention some passages setting forth the value of the knowledge of God's word, and the diligence and

eagerness with which we seek to acquire this knowledge.

Ps. 19: 7-11:

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.

Ps. 119: 103, 127, 162:

How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth! . . .
Therefore I love thy commandments
Above gold, yea, above fine gold. . . .
I rejoice at thy word,
As one that findeth great spoil.

Prov. 2: 1-6:

My son, if thou wilt receive my words,
And lay up my commandments with thee;
So as to incline thine ear unto wisdom,
And apply thy heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,

And search for her as for hid treasures:
Then shalt thou understand the fear of Jehovah,
And find the knowledge of God.
For Jehovah giveth wisdom;
Out of his mouth *cometh* knowledge and understanding.

What is the voice of divine wisdom to all the sons of men?

Prov. 8: 32-36:

Now therefore, *my* sons, hearken unto me;
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favor of Jehovah.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

TEMPERANCE

What is to be added to or produced out of knowledge?

2 Pet. 1:6: And in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness.

Let us gather up the various passages in the New Testament in which the two words thus translated are employed, and their various renderings.

Acts 24:25: And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

Gal. 5:22, 23: But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

1 Cor. 9:25: And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible.

Tit. 1:8: But given to hospitality, a lover of good, sober-minded, just, holy, self-controlled.

In right mind.

Mark 5:15: And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.

Luke 8:35: And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.

Discipline.

2 Tim. 1:7: For God gave us not a spirit of fearfulness; but of power and love and discipline.

Sober, soberly, sobriety, soberness, sober-minded.

Rom. 12:3: For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

Tit. 2:12: Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.

2 Cor. 5:13: For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.

1 Pet. 4:7: But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer.

Tit. 1:8: But given to hospitality, a lover of good, sober-minded, just, holy, self-controlled.

Tit. 2:6: The younger men likewise exhort to be sober-minded.

Acts 26:25: But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

1 Tim. 2:9, 15: In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; . . . but she shall be saved through

her child-bearing, if they continue in faith and love and sanctification with sobriety.

Tit. 2:5: *To be* sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.

Temperate.

Tit. 2:2: That aged men be temperate, grave, sober-minded, sound in faith, in love, in patience.

We conclude, from these passages, that the proper regulation of all the passions and forces of our nature and the control of our actions according to the will of God is what is contemplated. Let us call it, then, self-control or self-restraint.

Is there need that Christians should exercise such control?

Gal. 5:17: For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

Eph. 4:22-24: That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth.

Col. 3:5-10: Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to

another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him.

Do propensities to evil still dwell in the regenerate?

Rom. 7:21-23: I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

How do we obtain control of these passions?

Rom. 8:2-4, 9-14: For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. . . . But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God.

Since, while in the flesh, we can not extirpate these rebellious forces, what are we to do?

Rom. 6:12-14: Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin *as* instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

And this calls for what?

Matt. 26:41: Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

By what means are we to carry on this warfare against the evil in ourselves?

2 Cor. 10:3-5: For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.

What does Paul say of his own warfare?

1 Cor. 9:25-27: And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after

that I have preached to others, I myself should be rejected.

What, in view of this conflict, are the true marks of a Christian?

Gal. 5:24: And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

Gal. 2:20: I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.

1 Pet. 2:11: Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

Rom. 6:16-22: Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

How did Jesus teach his disciples to pray in view of human weakness?

Matt. 6:13: And bring us not into temptation, but deliver us from the evil *one*.

Mention what you have learned of the means of gaining proper self-control.

Watchfulness and prayer.

Matt. 26:41: Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Heb. 4:14-16: Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

Filling the mind with the word of God.

Ps. 119:11:

Thy word have I laid up in my heart,
That I might not sin against thee.

Col. 3:16: Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

Seeking the strength of the Holy Spirit.

Rom. 8:9: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

Eph. 3:16: That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man.

Constant and intense personal effort.

1 Cor. 9:27: But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Phil. 3:12-14: Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

1 Thess. 5:5-8: For ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

What do the Scriptures say of those who practice self-control?

Prov. 14:29:

He that is slow to anger is of great understanding;
But he that is hasty of spirit exalteth folly.

Eccl. 7:9: Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Prov. 16:32:

He that is slow to anger is better than the mighty;

And he that ruleth his spirit, than he that taketh a city.

What is said of the intemperate man?

Prov. 25:28:

He whose spirit is without restraint
Is *like* a city that is broken down and without walls.

What is the divine law touching the control of the flesh by the spirit?

Gal. 6:7-9: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

PATIENCE

What is to be added to temperance?

2 Pet. 1:6: And in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness.

Why is it necessary to have patience?

Heb. 10:36: For ye have need of patience, that, having done the will of God, ye may receive the promise.

Are there hindrances to the immediate enjoyment of the rewards of righteousness?

1 Pet. 1:6: Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials.

1 Pet. 5:10: And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

What are some of the discouragements of God's people calling for patience?

The prosperity of the wicked.

Ps. 73:2-14:

But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.
For there are no pangs in their death;
But their strength is firm.

They are not in trouble as *other* men;
Neither are they plagued like *other* men.
Therefore pride is as a chain about their neck;
Violence covereth them as a garment.
Their eyes stand out with fatness:
They have more than heart could wish.
They scoff, and in wickedness utter oppression:
They speak loftily.
They have set their mouth in the heavens,
And their tongue walketh through the earth.
Therefore his people return hither:
And waters of a full *cup* are drained by them.
And they say, How doth God know?
And is there knowledge in the Most High?
Behold, these are the wicked;
And, being alway at ease, they increase in riches.
Surely in vain have I cleansed my heart,
And washed my hands in innocency;
For all the day long have I been plagued,
And chastened every morning.

Job 24: 2-16:

There are that remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless;
They take the widow's ox for a pledge.
They turn the needy out of the way:
The poor of the earth all hide themselves.
Behold, as wild asses in the desert
They go forth to their work, seeking diligently for food;
The wilderness *yieldeth* them bread for their children.
They cut their provender in the field;
And they glean the vintage of the wicked.
They lie all night naked without clothing,

And have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.
There are that pluck the fatherless from the breast,
And take a pledge of the poor;
So that they go about naked without clothing,
And being hungry they carry the sheaves.
They make oil within the walls of these men;
They tread *their* winepresses, and suffer thirst.
From out of the populous city men groan,
And the soul of the wounded crieth out:
Yet God regardeth not the folly.
These are of them that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.
The murderer riseth with the light;
He killeth the poor and needy;
And in the night he is as a thief.
The eye also of the adulterer waiteth for the twilight,
Saying, No eye shall see me:
And he disguiseth his face.
In the dark they dig through houses:
They shut themselves up in the day-time;
They know not the light.

Persecutions.

1 Pet. 4: 12-19: Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth

upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name. For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

The wide sweep of the purposes of God.

2 Pet. 3:8, 9: But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.

Hab. 2:3: For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay.

How did David finally obtain relief from his perplexity as to the prosperity of the wicked?

Ps. 49:16-20:

Be not thou afraid when one is made rich,
When the glory of his house is increased:
For when he dieth he shall carry nothing away;
His glory shall not descend after him.
Though while he lived he blessed his soul
(And men praise thee, when thou doest well to thyself),

He shall go to the generation of his fathers;
They shall never see the light.
Man that is in honor, and understandeth not,
Is like the beasts that perish.

Ps. 37:35, 36:

I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and, lo, he was not:
Yea, I sought him, but he could not be found.

How does Job speak concerning the same thing?

Job 24:24:

They are exalted; yet a little while, and they are gone;
Yea, they are brought low, they are taken out of the way as all others,
And are cut off as the tops of the ears of grain

How does Solomon speak of it?

Eccl. 8:11-13: Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and prolong his *days*, yet surely I know that it shall be well with them that fear God, that fear before him: but it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

How are the saints represented as wondering that God does not avenge the wrongs heaped on them?

Rev. 6:9-11: And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice,

saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled *their course.*

What instances have we of the need of patience owing to the seeming delay of the fulfillment of God's promises?

Heb. 11:13, 32-40: These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And

these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

What does Jesus teach in view of long-continued trials and persecutions?

Luke 18: 1-8: And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them? I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

What lesson does James draw from the material world in favor of patience?

Jas. 5: 7, 8: Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand.

What is Paul's prayer in behalf of suffering Christians?

Col. 1: 11: Strengthened with all power, according

to the might of his glory, unto all patience and long-suffering with joy.

2 Thess. 3:5: And the Lord direct your hearts into the love of God, and into the patience of Christ.

How does he speak of the patience of these Thessalonians?

2 Thess. 1:4: So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure.

How is patience cultivated?

Jas. 1:3: Knowing that the proving of your faith worketh patience.

What springs from patience?

Rom. 5:3-5: And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

What is needful in order to the enjoyment of the full fruits of patience?

Jas. 1:4: And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

What examples of patience are we pointed to in the Scriptures?

Jas. 5:10: Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.

What is said of Abraham in regard to his patience?

Heb. 6:15: And thus, having patiently endured, he obtained the promise.

What special example of patience does James set before us?

Jas. 5:11: Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

Mention some other passages in which patience is associated with Christian character.

Luke 8:15: And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

1 Tim. 6:11: But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2 Tim. 3:10: But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience.

Rev. 1:9: I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

Rev. 2:2, 19: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false. . . . I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.

Rev. 3:10: Because thou didst keep the word of my patience, I also will keep thee from the hour of

trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth.

Rev. 13:10: If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

Rev. 14:12: Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

Rom. 2:7: To them that by patience in well-doing seek for glory and honor and incorruption, eternal life.

Rom. 12:12: Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer.

1 Thess. 5:14: And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all.

1 Pet. 2:20, 21: For what glory is it, if, when ye sin, and are buffeted *for it,* ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.

With what passage may we fitly conclude this lesson?

Heb. 6:11, 12: And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

GODLINESS

What is to be added to patience?

2 Pet. 1:6: And in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness.

How is godliness distinguished from other features of Christian character?

Tit. 2:12: Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.

While sobriety relates to our duty to ourselves in self-control, and righteousness to the duties we owe to our fellow-men, godliness points to the personal relation we sustain to God, and what we owe to Him.

What is the first and great commandment on this point?

Luke 10:26, 27: And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

How are all things necessary to godliness given to us?

2 Pet. 1:3: Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue.

Does Jesus bring us to share the power of the life of God?

2 Pet. 1:4: Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

John 17:20-23: Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

What is God declared to be?

1 John 4:8: He that loveth not knoweth not God; for God is love.

How does God dwell in us?

1 John 4:7, 15-17: Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. . . . Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

Are we ever said to be followers of God?

Eph. 5:1: Be ye therefore imitators of God, as beloved children.

In what respects are we to be like God?

In love.

Eph. 5:1, 2: Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

In mercy.

Eph. 4:32: And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

In benevolence.

Matt. 5:44-48: But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

In righteousness.

1 John 3:7, 10: *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

In holiness.

1 Pet. 1:15, 16: But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.

How is this godliness to be known to ourselves and others?

By a sense of God's presence.

Ps. 16:8:

I have set Jehovah always before me:
Because he is at my right hand, I shall not be moved.

1 Pet. 3:15: But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.

By love of his law.

Ps. 1:1, 2:

Blessed is the man that walketh not in the counsel of
the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.

By prayer.

Ps. 32:6:

For this let every one that is godly pray unto thee in a
time when thou mayest be found:
Surely when the great waters overflow they shall not
reach unto him.

By delight in God.

Ps. 73:23-26:

Nevertheless I am continually with thee:

Thou hast holden my right hand.
Thou wilt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven *but thee*?
And there is none upon earth that I desire besides thee.
My flesh and my heart faileth;
But God is the strength of my heart and my portion for ever.

By walking with God.

Gen. 5:24: And Enoch walked with God: and he was not; for God took him.

1 John 2:4-6: He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

By trust in him and submission to him.

Job 13:15:
Behold, he will slay me; I have no hope:
Nevertheless I will maintain my ways before him.

Ps. 23:1-6:
Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of
mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me
all the days of my life;
And I shall dwell in the house of Jehovah for ever.

By reverence.

Heb. 12:28: Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.

Rev. 15:3, 4: And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

> Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

By self-abasement.

Gen. 18:27: And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes.

Gen. 32:10: I am not worthy of the least of all the lovingkindnesses, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies

Job 4:18-20:

Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:

How much more them that dwell in houses of clay,
Whose foundation is in the dust,
Who are crushed before the moth!
Betwixt morning and evening they are destroyed:
They perish for ever without any regarding it.

What is said of the value of godliness?

1 Tim. 6:6: But godliness with contentment is great gain.

1 Tim. 4:8: For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

Give us some instances of aspirations after godliness.

Ps. 42:1-5:

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night,
While they continually say unto me, Where is thy God?
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And *why* art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance.

Ps. 63: 1-8:

O God, thou art my God; earnestly will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
Because thy lovingkindness is better than life,
My lips shall praise thee.
So will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night-watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.

Ps. 139: 23, 24:

Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

Eph. 3: 14-21: For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now

unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

Is there any such a thing as a profession of godliness without the reality?

2 Tim. 3:5: Holding a form of godliness, but having denied the power thereof: from these also turn away.

Will it avail anything to make a profession of godliness unless we lead godly lives?

Matt. 7:21-23: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

BROTHERLY KINDNESS

In our last lesson we saw that the essence of godliness is love to God.

If we love God as our Father, what do we owe to our brethren, God's children?

1 John 4:20, 21: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

In what way and on what account do we stand related to each other in Christ Jesus?

Gal. 3:26-28: For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus.

Is this superior to fleshly relationship?

John 1:12, 13: But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Matt. 12:47-50: And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards

his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

How does Paul speak of this oneness in Christ?

1 Cor. 12:12, 13: For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

Eph. 4:4-6: *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

What results from this oneness?

1 Cor. 12:14-27: For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honorable, upon these we bestow more abundant honor;

and our uncomely *parts* have more abundant comeliness; whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honor to that *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof.

How is this brotherly kindness and sympathy to be shown?

In help to the needy.

Jas. 2:15, 16: If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

1 John 3:17-19: But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him.

In avoiding strife.

Jas. 3:14-18: But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be en-

treated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

Eph. 4:31: Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice.

In deference to the wishes and prejudices of others.

Rom. 14:1-3, 13, 15-18, 21: But him that is weak in faith receive ye, *yet* not for decision of scruples. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. . . Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. . . . For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men. . . . It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

Rom. 15:1-3: Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

1 Cor. 10:27-33: If one of them that believe not biddeth you *to a feast,* and ye are disposed to go; what-

soever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

In bearing one another's burdens.

Gal. 6:1, 2: Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

In forgiving injuries.

Eph. 4:32: And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

In the exercise of forbearance and longsuffering.

Col. 3:12, 13: Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.

Eph. 4:1-3: I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with

longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.

In avoiding lawsuits.

1 Cor. 6:1-8: Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? I say *this* to move you to shame. What, cannot there be *found* among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that *your* brethren.

In avoiding all partiality.

Jas. 2:1-9: My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are

poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? Do not they blaspheme the honorable name by which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.

1 Tim. 5:21: I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

How was this brotherly kindness shown in the apostolic age?

Acts 2:44-46: And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart.

Acts 4:32-37: And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apos-

tles' feet: and distribution was made unto each, according as any one had need. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet.

When the brethren in Judæa afterwards were poor and needy, how was kindness shown to them?

Acts 11: 27-30: Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

2 Cor. 8: 1-4: Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints.

How were they to show kindness to those in bonds?

Heb. 13: 3: Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body.

How did Stephanas and his family show forth the principle of brotherly kindness?

1 Cor. 16:15: Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints).

How far did Paul allow brotherly kindness to carry him in laboring for the good of his brethren?

2 Cor. 12:14, 15: Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?

How far does John teach us that this principle should be carried?

1 John 3:16: Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

What does our Lord teach on this point?

John 13:34: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

In the absence of brotherly kindness, is there or can there be any satisfactory evidence of acceptance with God?

1 John 2:9-11: He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in

the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

1 John 3:14: We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

Where do we find this love of the brethren accepted as proof of our love to God?

Matt. 25:34-40: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

CHARITY

What is the crowning grace of all the graces mentioned by Peter?

2 Pet. 1:7: And in *your* godliness brotherly kindness; and in *your* brotherly kindness love.

Has God a special love for his covenant people?

Isa. 31:3: Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together.

Isa. 49:14-16: But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Deut. 32:9-12:

For Jehovah's portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye.
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions.

Jehovah alone did lead him,
And there was no foreign god with him.

Ps. 103: 13-18:

Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the lovingkindness of Jehovah is from everlasting
to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.

What do we read in the New Testament on this point?

John 14: 21-23: He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

Rev. 3: 9: Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rom. 8:38, 39: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

What is said of the love of Jesus for his own?

John 13:1: Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

Is there another love of God different from this?

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Eph. 2:1-7: And you *did he make alive*, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

Does God have fellowship with the wicked?

Ps. 7:11:

God is a righteous judge,
Yea, a God that hath indignation every day.

Ps. 34:16:

The face of Jehovah is against them that do evil,
To cut off the remembrance of them from the earth.

How, then, is his love shown to the wicked?

Matt. 5:45: That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Romans 5: Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being recon-

ciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, *so* is the gift: for the judgment *came* of one unto condemnation, but the free gift *came* of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Are we to be imitators of God in this?

Luke 6:35, 36: But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful.

Is it natural for us to love those who hate us and forgive those who wrong us?

Tit. 3:3: For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

Is it required of Christians to conquer this selfishness and hatefulness?

Matt. 5:46-48: For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

What if they fail to do this?

Rom. 8:9: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

What is this love called in the Scriptures, and how is it distinguished from the love that God bears to his own children?

It is called philanthropy, or the love of man as man.

Tit. 3:4: But when the kindness of God our Saviour, and his love toward man, appeared.

How is this philanthropy to be shown?

Rom. 11: 19-31: Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural *branches*, be grafted into their own olive tree? For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
And this is my covenant unto them,
When I shall take away their sins.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are not repented of. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.

Matt. 5:43-45: Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

In what language is this duty expressed?

Matt. 22:39: And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

Where do we learn what our Lord means by "neighbor"?

Luke 10:29-37: But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him.

And Jesus said unto him, Go, and do thou likewise.

Is it simply in distress that we are to show love to our fellow-men?

In all ways in which we can benefit them.

Gal. 6:10: So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

1 Thess. 5:15: See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

1 Tim. 6:17, 18: Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.

Tit. 3:8: Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men.

In what especial way are we to manifest this philanthropy?

Mark 16:15: And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

What high philanthropic end is to be gained by this?

Jas. 5:19, 20: My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

How is this estimated in the Scriptures?

Prov. 11:30:

The fruit of the righteous is a tree of life;
And he that is wise winneth souls.

Dan. 12:3: And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Can we all share in this blessed work?

Acts 8:4: They therefore that were scattered abroad went about preaching the word.

Rev. 22:17: And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

If we can not preach ourselves, is there any other way in which we can share in this philanthropic work?

3 John 5-8: Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers for the truth.

Are we under obligation thus to show our love to our fellow-men?

Rom. 1:14-16: I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Are we, then, responsible if we fail to do our utmost to save others?

Acts 20:24-27: But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

Matt. 5:13-16: Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Is this love an absolute essential of Christian character?

1 Cor. 12:31-13:3: But desire earnestly the greater gifts. And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.

THE GOVERNMENT OF THE TONGUE

What do the Scriptures say of the power of the tongue?

Prov. 18:21:

Death and life are in the power of the tongue;
And they that love it shall eat the fruit thereof.

Is the tongue regarded as an index to the heart?

Matt. 12:34, 35: Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

Isa. 32:6, 7: For the fool will speak folly, and his heart will work iniquity, to practice profaneness, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. And the instruments of the churl are evil: he deviseth wicked devices to destroy the meek with lying words, even when the needy speaketh right.

What does Solomon say of the wise use of the tongue?

Prov. 15:23:

A man hath joy in the answer of his mouth;
And a word in due season, how good is it!

And what of an ungoverned tongue?

Prov. 12:13:

In the transgression of the lips is a snare to the evil man;

But the righteous shall come out of trouble.

Ps. 73:8, 9:

They scoff, and in wickedness utter oppression:
They speak loftily.
They have set their mouth in the heavens,
And their tongue walketh through the earth.

Mention some passages in which these two are contrasted.

Prov. 14:3:

In the mouth of the foolish is a rod for *his* pride;
But the lips of the wise shall preserve them.

Prov. 15:2, 4:

The tongue of the wise uttereth knowledge aright;
But the mouth of fools poureth out folly. . . .
A gentle tongue is a tree of life;
But perverseness therein is a breaking of the spirit.

Eccl. 9:17: The words of the wise heard in quiet are better than the cry of him that ruleth among fools.

Eccl. 10:12, 13: The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.

What does our Lord say concerning the words we speak?

Matt. 12:36, 37: And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

How is an evil tongue described in the Scriptures?

As deceitful.

Ps. 55:21:

His mouth was smooth as butter,
But his heart was war:
His words were softer than oil,
Yet were they drawn swords.

Jer. 9:8, 9: Their tongue is a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth wait for him. Shall I not visit them for these things? saith Jehovah; shall not my soul be avenged on such a nation as this?

As mischievous.

Ps. 10:7:

His mouth is full of cursing and deceit and oppression:
Under his tongue is mischief and iniquity.

Ps. 52:2:

Thy tongue deviseth very wickedness,
Like a sharp razor, working deceitfully.

As hypocritical.

Ps. 57:4:

My soul is among lions;
I lie among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.

Prov. 11:9:

With his mouth the godless man destroyeth his neighbor;
But through knowledge shall the righteous be delivered.

Prov. 24:24, 25:

He that saith unto the wicked, Thou art righteous,

Peoples shall curse him, nations shall abhor him;
But to them that rebuke *him* shall be delight,
And a good blessing shall come upon them.

As full of poison.

Rom. 3:13, 14:

Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness.

As flattering.

Ps. 12:2-5:

They speak falsehood every one with his neighbor:
With flattering lip, and with a double heart, do they speak.
Jehovah will cut off all flattering lips,
The tongue that speaketh great things;
Who have said, With our tongue will we prevail;
Our lips are our own: who is lord over us?
Because of the oppression of the poor, because of the sighing of the needy,
Now will I arise, saith Jehovah;
I will set him in the safety he panteth for.

As a scorching fire.

Prov. 16:27:

A worthless man deviseth mischief;
And in his lips there is as a scorching fire.

As a world of iniquity.

Jas. 3:6: And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

What is an infallible sign of a false profession of religion?

Jas. 1:26: If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

What direction does James give concerning the management of the tongue?

Jas. 1:19: Ye know *this,* my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath.

How is a good tongue described in the Scriptures?

As forcible.

Job 6:25:

How forcible are words of uprightness!
But your reproof, what doth it reprove?

As wise and just.

Ps. 37:30:

The mouth of the righteous talketh of wisdom,
And his tongue speaketh justice.

Prov. 15:2:

The tongue of the wise uttereth knowledge aright;
But the mouth of fools poureth out folly.

As tending to peace.

Prov. 15:1:

A soft answer turneth away wrath;
But a grievous word stirreth up anger.

As kind.

Prov. 31:26:

She openeth her mouth with wisdom;
And the law of kindness is on her tongue.

As healthful.

Prov. 12:18:

There is that speaketh rashly like the piercings of a sword;
But the tongue of the wise is health.

As guileless.

1 Pet. 2:22: Who did no sin, neither was guile found in his mouth.

1 Pet. 3:10: For,
He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile.

As truthful.

Ps. 15:2, 3:

He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor.

Prov. 8:7:

For my mouth shall utter truth;
And wickedness is an abomination to my lips.

As a fountain of life.

Prov. 10:11:

The mouth of the righteous is a fountain of life;
But violence covereth the mouth of the wicked.

As choice silver.

Prov. 10:20:

The tongue of the righteous is *as* choice silver:
The heart of the wicked is little worth.

As a honeycomb.

Prov. 16:24:

Pleasant words are *as* a honeycomb,
Sweet to the soul, and health to the bones.

As a precious jewel.

Prov. 20:15:

There is gold, and abundance of rubies;
But the lips of knowledge are a precious jewel.

Mention some of the various forms of evil speaking.

Lying.

Eph. 4:25: Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.

Swearing.

Matt. 5:34-37: But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

False witness.

Prov. 25:18:

A man that beareth false witness against his neighbor
Is a maul, and a sword, and a sharp arrow.

Profane babblings.

2 Tim. 2:16: But shun profane babblings: for they will proceed further in ungodliness.

Slander.

Ps. 101:5:

Whoso privily slandereth his neighbor, him will I destroy:

Him that hath a high look and a proud heart will I not suffer.

Ps. 15:3:

He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor.

Malicious reproach.

Prov. 24:28, 29:

Be not a witness against thy neighbor without cause;
And deceive not with thy lips.
Say not, I will do so to him as he hath done to me;
I will render to the man according to his work.

Reviling.

1 Pet. 3:9: Not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

Speaking evil of dignities.

Jude 8, 9: Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

Filthy speaking.

Col. 3:8: But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth.

Eph. 4:29: Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

Murmuring.

1 Cor. 10:10: Neither murmur ye, as some of them murmured, and perished by the destroyer.

Talebearing.

Lev. 19:16: Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.

Prov. 18:8:

The words of a whisperer are as dainty morsels,
And they go down into the innermost parts.

Prov. 26:20:

For lack of wood the fire goeth out;
And where there is no whisperer, contention ceaseth.

Foolish talking and jesting.

Prov. 26:18, 19:

As a madman who casteth firebrands,
Arrows, and death,
So is the man that deceiveth his neighbor,
And saith, Am not I in sport?

Eph. 5:4: Nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.

Self-praise.

Prov. 27:2:

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

Loquacity.

Prov. 10:19:

In the multitude of words there wanteth not transgression;
But he that refraineth his lips doeth wisely.

Disputatiousness.

1 Tim. 1:4: Neither to give heed to fables and endless genealogies, which minister questionings, rather

than a dispensation of God which is in faith; *so do I now.*

Phil. 2:14, 15: Do all things without murmurings and questionings: that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world.

Thoughtless and irreverent words.

Eccl. 5:2: Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few.

Who is represented as a perfect man?

Jas. 3:2: For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

Give an instance of rash speaking.

Ps. 106:32, 33:

They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes;
Because they were rebellious against his spirit,
And he spake unadvisedly with his lips.

Of unwise and mischievous speaking.

2 Chron. 10:6-14: And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown

up with him, that stood before him. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

Of angry speaking, and how it was overcome by a word fitly spoken.

2 Kings 5: 9-14: So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of

Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped *himself* seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

What was David's prayer in view of temptations to evil speaking?

Ps. 141:3:

Set a watch, O Jehovah, before my mouth;
Keep the door of my lips.

What are the instructions of the New Testament on this subject.

1 Pet. 2:1: Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings.

1 Pet. 3:9, 10: Not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile.

Col. 4:6: Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

Jas. 4:12: One *only* is the lawgiver and judge,

even he who is able to save and to destroy: but who art thou that judgest thy neighbor?

Let us close with the prayer of the Psalmist.

Ps. 19: 14:

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

THE GOVERNMENT OF THE TEMPER

What features of the character of Christ does Paul especially commend to the attention of Christians?

2 Cor. 10:1: Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you.

What does the wise man say on this point?

Eccl. 7:8: Better is the end of a thing than the beginning thereof; *and* the patient in spirit is better than the proud in spirit.

What does he say concerning anger?

Eccl. 7:9: Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

What does James say of anger?

Jas. 1:20: For the wrath of man worketh not the righteousness of God.

What does Jesus say concerning it?

Matt. 5:21, 22: Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

Can we worship God acceptably if we cherish anger in our hearts?

Matt. 5:23, 24: If therefore thou art offering thy

gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Matt. 6:14, 15: For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

What instructions does Paul give concerning anger?

Eph. 4:31, 32: Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Col. 3:8, 12, 13: But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth. . . . Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.

With what sins is anger classed in the New Testament?

Gal. 5:19-21: Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

With what is it associated in the Old Testament?

With pride.

Prov. 21:24:

The proud and haughty man, scoffer is his name;
He worketh in the arrogance of pride.

With cruelty.

Prov. 27:4:

Wrath is cruel, and anger is overwhelming;
But who is able to stand before jealousy?

Gen. 49:5-7:

Simeon and Levi are brethren;
Weapons of violence are their swords.
O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou united;
For in their anger they slew a man,
And in their self-will they hocked an ox.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.

With strife and contention.

Prov. 21:19:

It is better to dwell in a desert land,
Than with a contentious and fretful woman.

Prov. 29:22:

An angry man stirreth up strife,
And a wrathful man aboundeth in transgression.

Prov. 30:33:

For the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood;
So the forcing of wrath bringeth forth strife.

To what class of persons does anger properly belong?

Prov. 12:16:

A fool's vexation is presently known;
But a prudent man concealeth shame.

Prov. 14:29:

He that is slow to anger is of great understanding;
But he that is hasty of spirit exalteth folly.

Prov. 27:3:

A stone is heavy, and the sand weighty;
But a fool's vexation is heavier than they both.

Eccl. 7:9: Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

What is said of him that governs his temper?

Prov. 16:32:

He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.

What is said of him who abandons himself to angry passion?

Prov. 25:28:

He whose spirit is without restraint
Is *like* a city that is broken down and without walls.

What is the inevitable result of this?

Prov. 19:19:

A man of great wrath shall bear the penalty;
For if thou deliver *him*, thou must do it yet again.

Job 5:2:

For vexation killeth the foolish man,
And jealousy slayeth the silly one.

What counsel is given as to association with angry men?

Prov. 22:23, 24:

For Jehovah will plead their cause,
And despoil of life those that despoil them.
Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go.

Gen. 49:6, 7:

O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou united;
For in their anger they slew a man,
And in their self-will they hocked an ox.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.

Mention some instances of anger in Bible history.

Cain.

Gen. 4:5-8: But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it. And Cain told Abél his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Esau.

Gen. 27:41-45: And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?

Joseph's brethren.

Gen. 37:8, 18-20: And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. . . . And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams.

Moses.

Num. 20:10-12: And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring

this assembly into the land which I have given them.

Ps. 106:32, 33:

They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes;
Because they were rebellious against his spirit,
And he spake unadvisedly with his lips.

Saul.

1 Sam. 20:30, 31: Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

Asa.

2 Chron. 16:7-10: And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on Jehovah thy God, therefore is the host of the king of Syria escaped out of thy hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on Jehovah, he delivered them into thy hand. For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in the prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people at the same time.

Haman.

Esth. 3:5: And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath.

Nebuchadnezzar.

Dan. 3:13, 19, 20: Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. . . . Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast them into the burning fiery furnace.

Jonah.

Jonah 4:1-4: But it displeased Jonah exceedingly, and he was angry. And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live. And Jehovah said, Doest thou well to be angry?

Herod.

Matt. 2:16: Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two

years old and under, according to the time which he had exactly learned of the Wise-men.

Is anger ever justifiable?

Mark 3:5: And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

Gen. 31:36, 37: And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly pursued after me? Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two.

Ex. 11:8: And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger.

Ex. 32:19: And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Lev. 10:16-18: And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Wherefore have ye not eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and he hath given it you to bear the iniquity of the congregation, to make atonement for them before Jehovah? Behold, the blood of

it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded.

Num. 16:15: And Moses was very wroth, and said unto Jehovah, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Neh. 5:6: And I was very angry when I heard their cry and these words.

Neh. 13:17, 25: Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? . . . And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves.

Is there not danger in it, even when it is a just indignation?

Eph. 4:26, 27: Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.

What is therefore enjoined upon us as a rule of life?

That we should be slow to anger.

Prov. 19:11:

The discretion of a man maketh him slow to anger;
And it is his glory to pass over a transgression.

Prov. 16:32:

He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.

Tit. 1:7: For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre,

How are we to guard against anger in ourselves and in others?

By the exercise of wisdom.

Prov. 29:8:

Scoffers set a city in a flame;
But wise men turn away wrath.

By avoiding grievous words.

Prov. 15:1:

A soft answer turneth away wrath;
But a grievous word stirreth up anger.

2 Sam. 19:43: And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

Eccl. 10:4: If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences.

By keeping the mouth close.

Jas. 1:19: Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath.

By going away from the excitement to angry passion.

Prov. 22:24, 25:

Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go:
Lest thou learn his ways,
And get a snare to thy soul.

By devout contemplation of the example of Jesus.

1 Pet. 2:19-23: For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it,* ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously.

THE GOVERNMENT OF THE DESIRES

What words are in common use in the Scriptures to express unlawful desire?

Covet and lust.

Rom. 7:7: What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting [marginal reading, lust], except the law had said, Thou shalt not covet [lust].

Do you know any passage in which to desire and to covet are used as equivalents?

Deut. 5:21: Neither shalt thou covet thy neighbor's wife; neither shalt thou desire thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's.

Is it the desire and the intention that give character to our actions?

Prov. 23:6, 7:

Eat thou not the bread of him that hath an evil eye,
Neither desire thou his dainties:
For as he thinketh within himself, so is he:
Eat and drink, saith he to thee;
But his heart is not with thee.

Matt. 5:27, 28: Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after

her hath committed adultery with her already in his heart.

What does James say of the genesis of sin?

Jas. 1:13-15: Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.

All sin, then, has its origin in evil desires.

What does Jesus say on this point?

Mark 7:21-23: For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

What does Paul say of the unregenerate as it respects the state of the heart?

Tit. 3:3: For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

What does Peter say on this point?

1 Pet. 4:3: For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries.

When we are regenerated, are we necessarily free from evil desires?

Gal. 5:17: For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary

the one to the other; that ye may not do the things that ye would.

What does Paul say of the fleshly or carnal mind?

Rom. 8:7: Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.

Did he himself feel the conflict between this fleshly nature and his spiritual nature?

Rom. 7:18-25: For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good *is* not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

It seems, then, that the great advantage gained in conversion is to give the spirit the control of the flesh, so as to subjugate these evil desires and no longer allow them to rule.

What does Paul say on this point?

Rom. 6:12-14: Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin *as* instruments of unrighteousness; but present yourselves unto God,

as alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

How does Paul represent the character and extent of this warfare?

2 Cor. 10:3-5: For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.

Let us look, then, at what the New Testament teaches concerning evil desires.

Are they forbidden?

1 Cor. 10:5, 6: Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

To whom are unlawful desires first attributed?

To the devil.

John 8:44: Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

To the world.

1 John 2:16: For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world.

What are the results of evil desires?

They choke the Word and render it unfruitful.

Mark 4:19: And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

They draw away God's children from their steadfastness.

2 Pet. 2:18-21: For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them.

They produce wars.

Jas. 4:1-3: Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures.

They lead to perversions of the gospel.

2 Tim. 4:3, 4: For the time will come when they

will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.

2 Pet. 3:3, 4: Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.

Jude 16-19: These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), showing respect of persons for the sake of advantage. But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit.

They lead to utter abandonment of God's counsels.

Ps. 81:11, 12:

But my people hearkened not to my voice;
And Israel would none of me.
So I let them go after the stubbornness of their heart,
That they might walk in their own counsels.

They drown men in destruction and perdition.

1 Tim. 6:9: But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.

What is the difference between the Christian and others as it respects fleshly lusts?

Rom. 8:5: For they that are after the flesh mind

the things of the flesh; but they that are after the Spirit the things of the Spirit.

Is the element in which the Christian lives fleshly or spiritual?

Rom. 8:9: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

What is the difference in destiny between those who abandon themselves to evil desires and those who conquer them?

Rom. 8:13: For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.

What directions are given to Christians respecting these evil desires?

They are to be denied.

Tit. 1:11, 12: Whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said,
Cretans are always liars, evil beasts, idle gluttons.

They are to be crucified.

Gal. 5:24: And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

They are to be put off.

Eph. 4:22-24: That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth.

They are to be abstained from.

1 Pet. 2:11: Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

How is this to be accomplished?

We must avoid everything that would encourage evil desire.

Rom. 13:14: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

We must walk in the Spirit.

Gal. 5:16: But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

We must keep the heart filled with better things.

Ps. 119:11:

Thy word have I laid up in my heart,
That I might not sin against thee.

We must keep out of the way of temptation.

Prov. 4:15, 16:

Avoid it, pass not by it;
Turn from it, and pass on.
For they sleep not, except they do evil;
And their sleep is taken away, unless they cause some to fall.

1 Tim. 6:11: But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2 Tim. 2:22: But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.

We must be firm in resisting all sensual allurements.

Jas. 4:7: Be subject therefore unto God; but resist the devil, and he will flee from you.

We must penitently confess our heart-wanderings and pray to God for strength to overcome.

Jas. 4:8-10: Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

What prayers of this character do you find on record?

Ps. 51:9-13:

Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

Ps. 139:23, 24:

Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

Have we any promise that such prayers will be answered?

Ps. 34:18:

Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit.

BACKSLIDING

The ability to go forward implies the ability to go backward. It is possible to make a good start in Christian life, and yet fail to persevere.

See this set forth in type.

1 Cor. 10: 1-12: For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.

In suggestive historical parables.

Jude 5-7: Now I desire to put you in remembrance,

though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

In direct teaching.

John 15:6: If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

1 Cor. 9:24-27: Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

2 Pet. 3:16-18: As also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord

and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

In actual fact.

2 Tim. 4:10: For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

The churches at Ephesus, Pergamum, Thyatira, Sardis and especially Laodicea.

Rev. 2:1-7: To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have *this* against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:12-3:6: And to the angel of the church in Pergamum write:

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, *even* where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas

my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the church in Thyatira write:

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have *this* against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know

not the deep things of Satan, as they are wont to say; I cast upon you none other burden. Nevertheless that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Sardis write:

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God. Remember therefore how thou hast received and didst hear; and keep *it,* and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

Rev. 3: 14-22: And to the angel of the church in Laodicea write:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would

thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

Backsliding may be partial, as with some of the churches referred to, and it may be detected in its incipiency, as in the case of the church at Ephesus.

Rev. 2: 1-5: To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have *this* against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the

first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

Or it may be deliberate and total, amounting to hopeless apostasy, as in the cases referred to in

Heb. 6:4-8: For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

Heb. 10:26-31, 38: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. . . .

But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

Our Lord is very emphatic in his warnings against everything of a backward tendency.

Luke 9:57-62: And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Luke 17:32: Remember Lot's wife.

I. Causes of backsliding.

1. Trials in the way.

Matt. 13:20, 21: And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

2. Cares of the world.

Matt. 13:22: And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

3. Deceitfulness of riches.

Matt. 13:22: And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

2 Tim. 4:10: For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

4. The pleasures of life.

Luke 8:14: And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

1 Tim. 5:6: But she that giveth herself to pleasure is dead while she liveth.

2 Tim. 3:4: Traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God.

5. The prevalence of iniquity familiarizing us with it.

Matt. 24:12: And because iniquity shall be multiplied, the love of the many shall wax cold.

6. Evil companionships.

1 Cor. 15:33: Be not deceived: Evil companionships corrupt good morals.

2 Cor. 6:14-18: Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

II. Remedy for backsliding.

1. Immediate repentance.

Rev. 2:5, 16: Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. . . . Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

Rev. 3:3, 17-19: Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. . . . Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent.

2. Safeguard against backsliding.

Jude 20, 21: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

PRAYER

Since men are dependent on God for all spiritual blessings, there can be no Christian growth and fruitfulness without prayer, as asking is the condition of receiving, in the kingdom of heaven.

Matt. 7:7: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

I. Two things are essential to prayer.

1. A sense of one's need.

Isa. 55:1: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Matt. 5:3: Blessed are the poor in spirit: for theirs is the kingdom of heaven.

2. Faith in God.

Heb. 11:6: And without faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

II. Our petitions should be presented in the name of Christ.

John 14:13: And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 16:23, 24: And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name:

ask, and ye shall receive, that your joy may be made full.

III. We can not receive forgiveness from God for our own sins, unless we forgive those who have sinned against us.

Matt. 6: 12, 14, 15: And forgive us our debts, as we also have forgiven our debtors. . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

IV. Private prayer encouraged.

Matt. 6: 5, 6: And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

V. Importunity in prayer.

Luke 18: 1-8: And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and

night, and *yet* he is longsuffering over them? I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Luke 11: 5-8: And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

VI. God's willingness to give us what we need.

Luke 11: 11-13: And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

VII. A self-righteous spirit renders prayer unacceptable to God.

Luke 18: 9-14: And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give

tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Ps. 34: 18:

Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit.

VIII. Confidence in prayer.

1 John 5: 14, 15: And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

IX. Frequency of prayer.

Eph. 6: 18: With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Rom. 12: 12: Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer.

X. Reason why some prayers are not answered.

Jas. 4: 3: Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures.

Isa. 1: 15-17: And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

XI. The Holy Spirit helps us in our prayers.

Rom. 8:26, 27: And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.

XII. We should pray for all men.

1 Tim. 2:1-4: I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth.

Even for our enemies.

Matt. 5:44: But I say unto you, Love your enemies, and pray for them that persecute you.

Luke 23:34: And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

WORSHIP

Who is the only proper object of worship?

Matt. 4:8-10: Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Rev. 22:8, 9: And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

In what language do the Scriptures invite us to the worship of God?

Ps. 95:1-7:

Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.
For Jehovah is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;

And his hands formed the dry land.
Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand.
To-day, oh that ye would hear his voice!

Psalm 100:

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good; his lovingkindness *endureth* for ever,
And his faithfulness unto all generations.

What vision of worship is given by Isaiah?

Isa. 6: 1-5: In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a

people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

What representations of worship are given by John in Revelation?

Rev. 4:8-11: And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

> Holy, holy, holy, *is* the Lord God, the Almighty, who was and who is and who is to come.

And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying,

> Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

Rev. 15:3, 4: And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

> Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

What has been required, under all dispensations, of those who would worship acceptably?

Heb. 11:6: And without faith it is impossible to

be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

How did the patriarchs worship God?

Gen. 12:7, 8: And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

Gen. 13:3, 4: And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai, unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah.

Gen. 17:17-19: Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, Oh that Ishmael might live before thee! And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him.

Job 1:1-5: There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five

hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually.

How did God make himself known unto Moses?

Ex. 34:4-8: And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.

Where were the Jews to worship God?

Deut. 12:5-7: But unto the place which Jehovah your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and

thither thou shalt come; and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your freewill-offerings, and the firstlings of your herd and of your flock: and there ye shall eat before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein Jehovah thy God hath blessed thee.

Ex. 20:24: An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.

In what city did Jehovah finally record his name?

1 Kings 11:36: And unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen me to put my name there.

1 Kings 14:21: And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess.

In what house was his name placed?

1 Kings 9:3: And Jehovah said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually.

1 Kings 8:29: That thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there; to

hearken unto the prayer which thy servant shall pray toward this place.

When absent from Jerusalem, how were they to worship?

1 Kings 8:35: When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them.

Dan. 6:10: And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Ps. 5:7:

But as for me, in the abundance of thy lovingkindness
will I come into thy house:
In thy fear will I worship toward thy holy temple.

Ps. 138:2:

I will worship toward thy holy temple,
And give thanks unto thy name for thy lovingkindness
and for thy truth:
For thou hast magnified thy word above all thy name.

How often were the Jews required to appear before the Lord in Jerusalem?

Ex. 23:14-17: Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me empty: and the feast of harvest, the firstfruits of thy labors, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy

labors out of the field. Three times in the year all thy males shall appear before the Lord Jehovah.

At what place in the temple did God commune with his people?

Ex. 25:21, 22: And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

Was God approached through sacrifice?

Ex. 29:38-43: Now this is that which thou shalt offer upon the altar: two lambs a year old day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: and with the one lamb a tenth part *of an ephah* of fine flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto Jehovah. It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee. And there I will meet with the children of Israel; and *the Tent* shall be sanctified by my glory.

Who was appointed to conduct this worship?

Num. 3:5-10: And Jehovah spake unto Moses, saying, Bring the tribe of Levi near, and set them before

Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on the behalf of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood: and the stranger that cometh nigh shall be put to death.

Heb. 9:6, 7: Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people.

Was nothing more required of the Jews than a ceremonial—the offering of sacrifices, tithes, vows, etc.?

Ps. 50:14, 15:

Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High;
And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.

Ps. 51:17:

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

Ps. 138:6:

For though Jehovah is high, yet hath he respect unto the lowly;
But the haughty he knoweth from afar.

Isa. 57:15: For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

Isa. 66:1, 2: Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and *so* all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

What does Paul teach us concerning this national worship of the Jews?

Heb. 9:8-10: The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which *is* a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

Heb. 10:1, 2: For the law having a shadow of the good *things* to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.

What does our Lord teach concerning worship?

John 4:19-24: The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers wor-

shipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth.

Who are God's priests now?

1 Pet. 2: 5, 9: Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.

Have all Christians a right to approach God in worship?

Heb. 10: 19-22: Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water.

What encouragement is given to us to come with our offerings to God?

Heb. 4: 15, 16: For we have not a high priest that

cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

In what spirit are we taught to worship?

Heb. 12:28: Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.

How does our Lord seek to inspire us with confidence to pray?

Luke 11:11-13: And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

In whose name are we to approach God?

John 16:23, 24: And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

Is there anything else than prayer enjoined on us in our worship?

Eph. 5:19, 20: Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks

always for all things in the name of our Lord Jesus Christ to God, even the Father.

Col. 3:16, 17: Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Heb. 13:15: Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

Rom. 12:1: I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.

1 Tim. 2:1, 2: I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for the kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

At what times and in what places are we to offer our worship?

1 Thess. 5:17: Pray without ceasing.

1 Tim. 2:8: I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.

Eph. 6:18: With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Phil. 4:6, 7: In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the

peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Is there anything that will render our worship unacceptable?

Wickedness.

Ps. 66:18:

If I regard iniquity in my heart,
The Lord will not hear.

Prov. 28:9:

He that turneth away his ear from hearing the law,
Even his prayer is an abomination.

1 Pet. 3:12:

For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

Pride.

Luke 18:9-14: And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Revengefulness.

Matt. 5:23, 24: If therefore thou art offering thy

gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Matt. 6:14, 15: For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Lack of faith.

Jas. 1:6, 7: But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord.

Lack of heart.

Matt. 15:8:

This people honoreth me with their lips;
But their heart is far from me.

Following human inventions.

Matt. 15:9:

But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

What kinds of prayer are commended to us in the New Testament?

Closet prayer.

Matt. 6:5, 6: And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

Social prayer.

Acts 1:13, 14: And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 12:12: And when he had considered *the thing,* he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

Prayer in the church.

Acts 2:42: And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

What is the element in which prayer is to be offered?

Eph. 6:18: With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Phil. 3:3: For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh.

Jude 20: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit.

What important lesson does our Lord teach in regard to prayer?

Luke 18:1-8: And he spake a parable unto them to the end that they ought always to pray, and not to

faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them? I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Let us close with a specimen of apostolic prayer and praise.

Eph. 3: 14-21: For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

THE BEATITUDES

To whom was the Sermon on the Mount addressed?

Matt. 5:1, 2: And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying.

Jesus was about to unfold to them, more fully than ever before, the principles of his reign.

Were none but his disciples present?

Matt. 4:25-5:1: And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him.

While addressed directly to his own followers, to teach them their duty, it was evidently intended to instruct the multitude in the spiritual nature of his teaching and his kingdom.

With what does it open?

With blessings—showing the divine road to blessedness.

What is the first beatitude?

Matt. 5:3: Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Who are placed in contrast with the poor in spirit?

Ps. 138:6:

For though Jehovah is high, yet hath he respect unto
the lowly;
But the haughty he knoweth from afar.

Can you point to an instance of pride of spirit?

Luke 18:11, 12: The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.

Was this meant to describe a single instance or the representative of a large class?

Luke 18:9: And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought.

Give an instance of poverty of spirit.

Luke 18:13: But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

It ought to be remarked here that the word rendered "poor" in Matt. 5:3 denotes the poorest of the poor—beggars, who are utterly dependent on the mercy of others. We come as bankrupts to seek that grace without which we must perish.

Give some instances from the Old Testament in which this spirit is breathed.

Gen. 18:27: And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes.

Gen. 32:10: I am not worthy of the least of all the lovingkindnesses, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies.

Job 4: 17-19:

Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of clay,
Whose foundation is in the dust,
Who are crushed before the moth!

Job 15: 15, 16:

Behold, he putteth no trust in his holy ones;
Yea, the heavens are not clean in his sight:
How much less one that is abominable and corrupt,
A man that drinketh iniquity like water!

Ps. 51: 1-13:

Have mercy upon me, O God, according to thy loving-kindness:
According to the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was brought forth in iniquity;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,

That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

Why did David come thus in broken-heartedness to God?

Ps. 51: 16, 17:

For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

Is the same sentiment expressed by any other writer in the Old Testament?

Ezra 9: 5-7, 15: And at the evening oblation I arose up from my humiliation, even with my garment and my robe rent; and I fell upon my knees, and spread out my hands unto Jehovah my God; and I said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens. Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and

to plunder, and to confusion of face, as it is this day. . . . O Jehovah, the God of Israel, thou art righteous; for we are left a remnant that is escaped, as it is this day: behold, we are before thee in our guiltiness; for none can stand before thee because of this.

Ps. 34:18:
Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit.

Isa. 57:15: For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

Isa. 66:1, 2: Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and *so* all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

What does the New Testament teach on this subject?

Jas. 4:6-10: But he giveth more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

Is this humility and poverty of spirit to be only an

occasional thing with the Christian or a permanent feature of his character?

Col. 3:12: Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering.

Eph. 4:1, 2: I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love.

1 Pet. 5:5: Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.

What does Solomon say on this point?

Prov. 16:18, 19:

Pride *goeth* before destruction,
And a haughty spirit before a fall.
Better it is to be of a lowly spirit with the poor,
Than to divide the spoil with the proud.

What blessing is promised to the poor in spirit?

Matt. 5:3: Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Can any one enter into the kingdom of heaven without this spirit?

Matt. 18:3, 4: And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

What is the second beatitude?

Matt. 5:4: Blessed are they that mourn: for they shall be comforted.

Give an instance of mourning for sin.

Acts 9:6-9: But rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

How does Paul afterwards speak of this?

1 Cor. 15:9: For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

Gal. 1:13: For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it.

Eph. 3:8: Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.

1 Tim. 1:12-16: I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.

How was this mourner comforted?

Acts 22: 12-16: And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

Acts 9: 18-22: And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. And he was certain days with the disciples that were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

Phil. 3: 7-11: Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ,

the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.

Give an instance of mourning on account of the trials and sufferings of life.

John 16:20: Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

1 Cor. 4:9-13: For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.

Were they comforted?

2 Cor. 2:3-5: And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. But if any hath caused sorrow, he

hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.

What is said to those who mourn for their dead?

1 Thess. 4: 13-18: But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

What is the third beatitude?

Matt. 5: 5: Blessed are the meek: for they shall inherit the earth.

What is meekness?

It is mildness, patience and submissiveness under injuries and is opposed to strife and violence.

What is said of the meek and quiet spirit?

1 Pet. 3: 3, 4: Whose *adorning* let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price.

How are meekness and strife contrasted in the Scriptures?

Jas. 3:13, 14: Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

What are we to show to all men?

Tit. 3:2: To speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

What is the promise to the meek?

Matt. 5:5: Blessed are the meek: for they shall inherit the earth.

Do the violent or the meek get the most good out of this life?

Ps. 37:1-11:

Fret not thyself because of evil-doers,
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in Jehovah, and do good;
Dwell in the land, and feed on *his* faithfulness.
Delight thyself also in Jehovah;
And he will give thee the desires of thy heart.
Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass.
And he will make thy righteousness to go forth as the light,
And thy justice as the noonday.
Rest in Jehovah, and wait patiently for him;

Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself, *it tendeth* only to evil-doing.
For evil-doers shall be cut off;
But those that wait for Jehovah, they shall inherit the land.
For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and he shall not be.
But the meek shall inherit the land,
And shall delight themselves in the abundance of peace.

Mention some of the promises made to the meek.

Ps. 25:9:

The meek will he guide in justice;
And the meek will he teach his way.

Ps. 22:26:

The meek shall eat and be satisfied;
They shall praise Jehovah that seek after him:
Let your heart live for ever.

Ps. 147:6:

Jehovah upholdeth the meek:
He bringeth the wicked down to the ground.

Ps. 149:4:

For Jehovah taketh pleasure in his people:
He will beautify the meek with salvation.

How are Christians taught with regard to meekness?

Eph. 4:1, 2: I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith

ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love.

Col. 3:12, 13: Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.

What is the fourth beatitude?

Matt. 5:6: Blessed are they that hunger and thirst after righteousness: for they shall be filled.

What do hunger and thirst indicate?

A painful sense of want and the intensest desire to obtain.

Mention some instances of this desire.

Ps. 119:20:

My soul breaketh for the longing
That it hath unto thine ordinances at all times.

Ps. 63:1-3:

O God, thou art my God; earnestly will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
Because thy lovingkindness is better than life,
My lips shall praise thee.

Ps. 143:6:

I spread forth my hands unto thee:
My soul *thirsteth* after thee, as a weary land. Selah.

Ps. 84:2:

My soul longeth, yea, even fainteth for the courts of Jehovah;
My heart and my flesh cry out unto the living God.

Ps. 42: 1-3:

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night,
While they continually say unto me, Where is thy God?

What is the blessing promised to those who hunger and thirst?

Matt. 5: 6: Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Isa. 55: 1-3: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

John 7: 37: Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Rev. 22: 17: And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

What is the fifth beatitude?

Matt. 5: 7: Blessed are the merciful: for they shall obtain mercy.

To whom is mercy to be shown?

Luke 6:32-36: And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful.

What is said of showing mercy to the poor?

Prov. 14:31:

He that oppresseth the poor reproacheth his Maker;
But he that hath mercy on the needy honoreth him.

Dan. 4:27: Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquility.

Are we to expect mercy if we show no mercy?

Jas. 2:13: For judgment *is* without mercy to him that hath showed no mercy: mercy glorieth against judgment.

Matt. 6:15: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

How does our Lord illustrate this?

Matt. 18:23-35: Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to

reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Mention some other passages that teach this important lesson.

Ps. 18:25:

With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect.

Prov. 14:21:

He that despiseth his neighbor sinneth;
But he that hath pity on the poor, happy is he.

Prov. 21:21:

He that followeth after righteousness and kindness
Findeth life, righteousness, and honor.

THE BEATITUDES (Continued)

What is the sixth beatitude?

Matt. 5:8: Blessed are the pure in heart: for they shall see God.

What description does Jesus give of an impure heart?

Mark 7:21-23: For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

What description does Jeremiah give of the unregenerate heart?

Jer. 17:9: The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?

What was David's prayer concerning his heart?

Ps. 51:10:

Create in me a clean heart, O God;
And renew a right spirit within me.

Ps. 139:23:

Search me, O God, and know my heart:
Try me, and know my thoughts.

What does Paul say is the scope or aim of the gospel?

1 Tim. 1:5: But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned.

What was his advice to Timothy?

2 Tim. 2:22: But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.

Who are said to stand in God's presence?

Ps. 24:3, 4:

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.

Can the wicked cleanse their own hearts?

Prov. 20:9:

Who can say, I have made my heart clean,
I am pure from my sin?

Job 14:4:

Who can bring a clean thing out of an unclean? not one.

How is the sinful heart purified?

Acts 15:9: And he made no distinction between us and them, cleansing their hearts by faith.

1 Pet. 1:22, 23: Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

Rom. 6:17, 18: But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.

Mention some of the things that are to be done from the heart and some of the evidences of a pure heart.

Luke 6:45: The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

Matt. 22:37: And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Prov. 3:5:

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding.

1 Pet. 3:15: But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.

Eph. 6:5-7: Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men.

Why should we be faithful in guarding the motives of the heart?

1 Chron. 29:17: I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, that are present here, offer willingly unto thee.

Jer. 17:10: I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings.

1 Chron. 28:9: And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

Prov. 21:2:

Every way of a man is right in his own eyes;
But Jehovah weigheth the hearts.

Prov. 24:12:

If thou sayest, Behold, we knew not this;
Doth not he that weigheth the hearts consider it?
And he that keepeth thy soul, doth not he know it?
And shall not he render to every man according to his work?

What special encouragement is given the pure in heart?

2 Chron. 16:9: For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.

What is the power that is to reign in the heart to keep it pure?

Eph. 3:14-19: For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that

Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

What is the seventh beatitude?

Matt. 5:9: Blessed are the peacemakers: for they shall be called sons of God.

Which is the first—purity or peace?

Jas. 3:17, 18: But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

We can not make peace, then, at the expense of righteousness?

2 Kings 9:22: And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

Jer. 6:14, 15: They have healed also the hurt of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith Jehovah.

What is the rule of Christian life in this respect?

Rom. 12:18: If it be possible, as much as in you lieth, be at peace with all men.

Heb. 12:14: Follow after peace with all men, and

the sanctification without which no man shall see the Lord.

1 Tim. 2:1, 2: I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

What are we to do towards peace if any one is alienated from us?

Matt. 5:23-25: If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

What if he will not be reconciled?

Matt. 18:15-17: And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

What is God called?

1 Thess. 5:23: And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

Heb. 13:20: Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, *even* our Lord Jesus.

If we are peacemakers, what are we to be called?

Matt. 5:9: Blessed are the peacemakers: for they shall be called sons of God.

What is the eighth beatitude?

Matt. 5:10, 11: Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

If we suffer for wrong-doing, does this blessing come upon us?

1 Pet. 2:20: For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is acceptable with God.

It is when we suffer for righteousness' sake, and when all manner of evil is said against us falsely, that the blessing is promised.

What is the blessing?

Matt. 5:12: Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

What does Paul teach on this subject?

Rom. 8:16-18: The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be

also glorified with *him*. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.

Phil. 1:29, 30: Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

2 Tim. 2:11, 12: Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us.

2 Cor. 4:17, 18: For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

What does Peter say?

1 Pet. 1:6, 7: Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

1 Pet. 4:12-16: Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer,

or a thief, or an evil-doer, or as a meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

What does John see in vision concerning those who suffered for the truth?

Rev. 20:4: And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.

What does Paul teach the Hebrews concerning suffering for Christ?

Heb. 10:32-37: But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.
For yet a very little while,
He that cometh shall come, and shall not tarry.

Heb. 12:3-6: For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. Ye have not yet re-

sisted unto blood, striving against sin: and ye have forgotten the exhortation which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

What is said of those who endure to the end through all opposition?

Rev. 7:9-17: After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

> Salvation unto our God who sitteth on the throne, and unto the Lamb.

And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,

> Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his taber-

nacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

CHRISTIAN PRIVILEGES AND HONORS

The Scriptures contemplate the saved sinner, not only as having undergone an inward change, but as having passed out of one state into another—out of one set of relationships into another set of relationships.

Can you refer to any passage that expresses this?

Col. 1:13: Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love.

How is this new state designated?

2 Cor. 5:17: Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

How is the believer brought into this new state?

Gal. 3:27: For as many of you as were baptized into Christ did put on Christ.

Rom. 6:3, 4: Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

Is there, then, a clear line of distinction drawn between these two states—out of Christ and in Christ?

Rom. 16:7: Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.

Eph. 2:11-13, 19-22: Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. . . . So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

State now some of the blessings and privileges that belong to those who are in Christ Jesus.

Resignation.

2 Cor. 5:17: Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

Gal. 6:15: For neither is circumcision anything, nor uncircumcision, but a new creature.

Deliverance from condemnation.

Rom. 8:1: There is therefore now no condemnation to them that are in Christ Jesus.

Col. 1:14: In whom we have our redemption, the forgiveness of our sins.

Reconciliation—nearness to God.

Eph. 2:13: But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.

Spiritual completeness.

Col. 2:10: And in him ye are made full, who is the head of all principality and power.

Eph. 1:3: Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ.

1 Cor. 1:30: But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption.

2 Cor. 1:20: For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us.

Spiritual fellowship.

Rom. 12:5: So we, who are many, are one body in Christ, and severally members one of another.

All things are made to serve them and promote their interests.

1 Cor. 3:21-23: Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Blessed in death.

Rev. 14:13: And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Heirs of the resurrection to life.

1 Thess. 4:14-17: For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say

unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Cor. 15:22, 23: For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

Heirs of eternal life.

1 John 5:11-13: And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God.

How are those who are in Christ designated in the New Testament?

Children of God.

Gal. 3:26, 27: For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.

Brethren of Jesus.

Heb. 2:11-13: For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying,
I will declare thy name unto my brethren,

In the midst of the congregation will I sing thy praise. And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me.

Heirs of God.

Tit. 3:7: That, being justified by his grace, we might be made heirs according to the hope of eternal life.

Joint-heirs with Christ.

Rom. 8:16, 17: The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

Kings and priests.

1 Pet. 2:5, 9: Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.

Rev. 1:6: And he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen.

Saints, or holy ones.

1 Cor. 1:2: Unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours.

1 Cor. 6:11: And such were some of you: but ye were washed, but ye were sanctified, but ye were justi-

fied in the name of the Lord Jesus Christ, and in the Spirit of our God.

Eph. 1:1: Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus.

Disciples and Christians.

Acts 11:26: And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

1 Pet. 4:16: But if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

Are those who become Christ's, special objects of divine love and care?

John 10:27-29: My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

Rom. 8:31-39: What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or

peril, or sword? Even as it is written,
For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.
Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2 Tim. 2:19: Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.

Heb. 13:6, 7: So that with good courage we say,
The Lord is my helper; I will not fear:
What shall man do unto me?
Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.

Does this change of relationship change our relations to the whole spiritual universe?

Heb. 12:22-24: But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than *that of* Abel.

How does it affect our relations to the world?

John 15:19: If ye were of the world, the world would love its own: but because ye are not of the

world, but I chose you out of the world, therefore the world hateth you.

Jas. 4:4: Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.

1 John 2:15, 16: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world.

1 John 5:4, 5: For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Thus far we have spoken of being in Christ: are there any passages that speak of Christ as being in us?

John 17:23: I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedest me.

John 14:23: Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

Col. 1:27: To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

2 Cor. 13:5: Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not

as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate.

How does Christ dwell in us?

Eph. 3:17: That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love.

1 John 3:24: And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

John 15:7: If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

Does Christ come in to dwell with us without our own choice?

Rev. 3:20: Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

What are some of the evidences that Christ dwells in us?

Rom. 8:10: And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.

1 John 3:24: And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

1 John 4:12, 16: No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us. . . . And we know and have believed the love which God hath in us. God is love;

and he that abideth in love abideth in God, and God abideth in him.

John 15:10: If ye keep my commandments, ye shall abide in my love; even as I have kept myFather's commandments, and abide in his love.

Mention some of the lessons to be drawn from the promises before us.

1. To abide in Christ is our only means of spiritual life and fruitfulness.

John 15:4-6: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

2. With Christ in us we should be Christlike in spirit and character.

Rom. 8:9: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

1 John 2:6: He that saith he abideth in him ought himself also to walk even as he walked.

1 John 4:17: Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

3. Only in this way can we give satisfactory evidence that he is in us and we in him.

1 John 2:4, 5: He that saith, I know him, and

keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him.

4. With this divine power imparted to us, we ought to be able to overcome the world.

1 John 4:4: Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world.

Phil. 4:13: I can do all things in him that strengtheneth me.

5. Every motive of gratitude and love should inspire us to walk worthy of our high calling.

Rom. 12:1, 2: I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

2 Cor. 7:1: Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

Eph. 4:1-3: I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.

1 Pet. 1:22, 23: Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed,

but of incorruptible, through the word of God, which liveth and abideth.

Tit. 2: 11-14: For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

1 Cor. 6: 19, 20: Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

Rom. 6: 11-14, 19-23: Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin *as* instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace. . . . I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from

sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

What are the means of fostering and developing this life?

1 Pet. 1:2: According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

What was said of the babes in Christ at Jerusalem after their birth into the kingdom of God?

Acts 2:42: And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

They not only continued in the teaching of the apostles, but they continued steadfastly in it; this was their constant spiritual food.

What did Jesus himself say to those who became his disciples?

John 8:30-32: As he spake these things, many believed on him. Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

Is the mere reading of the Scriptures sufficient unto this end?

Jer. 15:16: Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart: for I am called by thy name, O Jehovah, God of hosts.

What does Paul say in harmony with this?

Col. 3:16: Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

What is to be the effect of the word of God dwelling thus in us?

Ps. 119:11:

Thy word have I laid up in my heart,
That I might not sin against thee.

How does David speak of this in the first Psalm?

Ps. 1:1, 2:

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.

What does he say shall be the effect of this?

Ps. 1:3:

And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The reading and study of the word of God is, then, an indispensable means of spiritual culture.

Do you remember any passage in which this is forcibly stated by our Lord himself?

John 17:17: Sanctify them in the truth: thy word is truth.

But in order to this, there must be more than the steady and diligent search of the Scriptures.

Ps. 1:1, 2:

Blessed is the man that walketh not in the counsel of
the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.

Notice, there is meditation as well as inquiry.

What does the Lord say to Joshua on this point?

Josh. 1:8: This book of law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

What does David say of himself in this respect?

Ps. 119:15, 23, 48, 78, 97, 99:

I will meditate on thy precepts,
And have respect unto thy ways. . . .
Princes also sat and talked against me;
But thy servant did meditate on thy statutes. . . .
I will lift up my hands also unto thy commandments,
which I have loved;
And I will meditate on thy statutes. . . .
Let the proud be put to shame; for they have overthrown me wrongfully:
But I will meditate on thy precepts. . . .
Oh how love I thy law!
It is my meditation all the day. . . .
I have more understanding than all my teachers;
For thy testimonies are my meditation.

What does Paul say to Timothy?

1 Tim. 4:15: Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.

What was David's prayer concerning this?

Ps. 19:14:

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

How did the ancient worthies speak of the word of God?

Job 23:12:

I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food.

Ps. 19:7-11:

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.

Ps. 119:72, 103, 126:

The law of thy mouth is better unto me
Than thousands of gold and silver. . . .
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth! . . .
It is time for Jehovah to work;
For they have made void thy law.

What is joined with the word of God as means of spiritual nourishment?

1 Tim. 4:4, 5: For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

Thanksgiving and prayer, then, are to be associated with our studies and meditations, if we would rightfully use and not abuse the blessings of this present life.

What do the Scriptures teach concerning thanksgiving and prayer?

Col. 4:2: Continue stedfastly in prayer, watching therein with thanksgiving.

Phil. 4:6, 7: In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Eph. 5:20: Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.

How does Isaiah speak of the cultivation of a spirit of gratitude?

Isa. 63:7: I will make mention of the lovingkindness of Jehovah, *and* the praises of Jehovah, according

to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

How does the Psalmist speak on this point?

Ps. 33: 1:

Rejoice in Jehovah, O ye righteous:
Praise is comely for the upright.

Ps. 34: 1-3:

I will bless Jehovah at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in Jehovah:
The meek shall hear thereof, and be glad.
Oh magnify Jehovah with me,
And let us exalt his name together.

Ps. 35: 28:

And my tongue shall talk of thy righteousness
And of thy praise all the day long.

How often in a day did David praise the Lord?

Ps. 119: 164:

Seven times a day do I praise thee,
Because of thy righteous ordinances.

What are Paul's instructions concerning prayer?

Eph. 6: 18: With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

How did Jesus instruct his disciples concerning the cultivation of personal piety?

Matt. 6: 5-13: And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they

may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*.

Did he instruct them in anything else connected with personal piety?

Matt. 6: 17, 18: But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

Anything else?

Matt. 6: 3, 4: But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

Luke 11: 42: But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.

Luke 12: 33: Sell that which ye have, and give alms; make for yourselves purses which wax not old,

a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

Give an instance of fasting and prayer.

Luke 2:37: And she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day.

An instance of almsgiving.

Acts 9:36: Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

Is there anything else necessary to spiritual culture?

Matt. 7:21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

In the kingdom of grace, as in the kingdom of nature, health and vigor depend much on exercise.

What does Jesus say further on this point?

John 13:17: If ye know these things, blessed are ye if ye do them.

John 7:17: If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself.

What does James say concerning this?

Jas. 1:21-25: Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, de-

luding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

What does Peter say?

2 Pet. 1: 5-11: Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

What does John say?

1 John 1: 6, 7: If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

1 John 3: 18-24: *My* little children, let us not love in word, neither with the tongue; but in deed and

truth. Hereby shall we know that we are of the truth, and shall assure our heart before him: because if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

GIVING

Our life is made up of what we receive and what we give, and one's character may be estimated from the answer to two questions: 1. What has he received? 2. What has he given?

Which of these two stands first as a means of happiness?

Acts 20:35: In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Which of the two is characteristic of God?

Rom. 11:35, 36: Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him *be* the glory for ever. Amen.

Job 35:7:

If thou be righteous, what givest thou him?
Or what receiveth he of thy hand?

Jas. 1:16, 17: Be not deceived, my beloved brethren. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

How far does God's benevolence extend?

Ps. 145:9:

Jehovah is good to all;
And his tender mercies are over all his works.

Are his children to be like him in this respect?

Matt. 5:44-48: But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

What is our first duty in regard to giving?

1 Tim. 5:4, 8: But if any widow hath children or grandchildren, let them learn first to show piety toward their own family, and to requite their parents: for this is acceptable in the sight of God. . . . But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.

2 Cor. 8:21: For we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men.

Rom. 12:17: Render to no man evil for evil. Take thought for things honorable in the sight of all men.

After this is done, what next?

Eph. 4:28: Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

What is the basis of this obligation to give?

Matt. 10:8: Heal the sick, raise the dead, cleanse

the lepers, cast out demons: freely ye received, freely give.

1 Cor. 4:7: For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?

1 Chron. 29:10-17: Wherefore David blessed Jehovah before all the assembly; and David said, Blessed be thou, O Jehovah, the God of Israel our father, for ever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth *is thine*; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding. O Jehovah our God, all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, that are present here, offer willingly unto thee.

Deut. 8:18: But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth;

that he may establish his covenant which he sware unto thy fathers, as at this day.

Eccl. 5:19: Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor—this is the gift of God.

Rom. 11:36: For of him, and through him, and unto him, are all things. To him *be* the glory for ever. Amen.

Are we, then, the real owners of what we possess or only stewards, holding it in trust?

1 Pet. 4:10: According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God.

1 Cor. 4:1, 2: Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.

1 Cor. 6:19, 20: Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

What is God's great gift, in view of which he asks of us to give freely?

Rom. 8:32: He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

2 Cor. 8:9: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

What proportion of one's property was anciently given for religious and benevolent purposes?

Gen. 28:20-22: And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Gen. 14:20: And blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all.

What proportion of the Jew's property was devoted to such purposes?

A tenth to the Levites.

Lev. 27:30-32: And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah.

A tenth for festival purposes and for the poor.

Deut. 14:22-27: Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year. And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy grain, of thy new wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Jehovah thy God always. And if the way be too long for thee, so that thou art not able to carry it, because

the place is too far from thee, which Jehovah thy God shall choose, to set his name there, when Jehovah thy God shall bless thee; then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which Jehovah thy God shall choose: and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou and thy household. And the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

Deut. 16:11: And thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the sojourner, and the fatherless, and the widow, that are in the midst of thee, in the place which Jehovah thy God shall choose, to cause his name to dwell there.

A third tenth every third year for the poor.

Deut. 14:28, 29: At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite, because he hath no portion nor inheritance with thee, and the sojourner, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest.

Deut. 26:12-15: When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it

unto the Levite, to the sojourner, to the fatherless, and to the widow, that they may eat within thy gates, and be filled. And thou shalt say before Jehovah thy God, I have put away the hallowed things out of my house, and also have given them unto the Levite, and unto the sojourner, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of Jehovah my God; I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.

Were there any other gifts than these stated offerings made by them?

Deut. 12: 5-7: But unto the place which Jehovah your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your freewill-offerings, and the firstlings of your herd and of your flock: and there ye shall eat before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein Jehovah thy God hath blessed thee.

Deut. 26: 1-11: And it shall be, when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance, and possessest it, and dwellest

therein, that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that Jehovah thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that I am come unto the land which Jehovah sware unto our fathers to give us. And the priest shall take the basket out of thy hand, and set it down before the altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage: and we cried unto Jehovah, the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our toil, and our oppression; and Jehovah brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, O Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God: and thou shalt rejoice in all the good which Jehovah thy God hath given unto thee, and unto thy house, thou, and the Levite, and the sojourner that is in the midst of thee.

It looks as if, in the number of tithes, sacrifices, free-will offerings, attendance upon the national feasts,

remission of debts, emancipation of slaves, lending to the poor without interest, etc., fully one-third that the Jew possessed was given away for religious and benevolent purposes.

Did this hinder their prosperity?

On the contrary, they were prosperous only when they did these things, and ceased to prosper when they failed in these respects.

Ezek. 22: 7, 8, 13-15: In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the sojourner; in thee have they wronged the fatherless and the widow. Thou hast despised my holy things, and hast profaned my sabbaths. . . . Behold, therefore, I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I, Jehovah, have spoken it, and will do it. And I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee.

Mal. 3: 5-12: And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner *from his right*, and fear not me, saith Jehovah of hosts. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of

hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts.

Mention some of the encouragements to generous giving set forth in the Old Testament.

Ps. 37:21:

The wicked borroweth, and payeth not again;
But the righteous dealeth graciously, and giveth.

Ps. 41:1-3:

Blessed is he that considereth the poor:
Jehovah will deliver him in the day of evil.
Jehovah will preserve him, and keep him alive,
And he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
Jehovah will support him upon the couch of languishing:
Thou makest all his bed in his sickness.

Prov. 14:21, 31:

He that despiseth his neighbor sinneth;
But he that hath pity on the poor, happy is he. . . .
He that oppresseth the poor reproacheth his Maker;
But he that hath mercy on the needy honoreth him.

Christianity had its origin in the gracious gift of God.

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

But it is to be propagated and maintained by the church.

1 Tim. 3:15: But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.

This involves the duty of giving on the part of the friends of Christ, concerning which duty note the following points:

I. All should give something.

1 Cor. 16:2: Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

Mark 12:41-44: And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

II. Christians should give liberally.

Prov. 11:25:

The liberal soul shall be made fat;
And he that watereth shall be watered also himself.

2 Cor. 9:6: But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

III. Even Judaism required of the Jews one-tenth of their increase.

Deut. 14:22: Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year.

Mal. 3:8: Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

IV. These gifts to the Lord should be made freely and cheerfully.

Ex. 25:2: Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering.

Ex. 35:5: Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it, Jehovah's offering: gold, and silver, and brass.

2 Cor. 9:7: *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

V. How much should we give?

1 Cor. 16:2: Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

2 Cor. 8:12: For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not.

VI. God will bless those who give to the needy.

2 Cor. 9:8-10: And God is able to make all grace abound unto you; that ye, having always all sufficiency

in everything, may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.

Prov. 28: 27:

He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse.

Phil. 4: 19: And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

Prov. 19: 17:

He that hath pity upon the poor lendeth unto Jehovah,
And his good deed will he pay him again.

VII. Duty of the church to support those who preach the gospel.

1 Cor. 9: 9-14: For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things eat *of* the things of the temple, *and* they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.

Gal. 6:6: But let him that is taught in the word communicate unto him that teacheth in all good things.

Rom. 15:27: Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things.

VIII. It is not God's plan for a part of the church to bear all this burden while others go free.

2 Cor. 8:13, 14: For *I say* not *this* that others may be eased *and* ye distressed; but by equality: your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality.

IX. A warning to the rich.

1 Tim. 6:17, 18: Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.

X. A warning to the poor.

Matt. 25:24-29: And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

XI. Motives to induce liberality.

1. All we have belongs to God.

Matt. 25:14: For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods.

Ps. 50:12:

If I were hungry, I would not tell thee;
For the world is mine, and the fulness thereof.

2. Christ's example.

2 Cor. 8:9: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

3. Promise of God's blessing.

Luke 6:38: Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

4. The happiness derived from it.

Acts 20:35: In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

5. Money put into the Lord's treasury is the only safe investment.

Matt. 6:19, 20: Lay not up for yourselves treasures upon the earth, where moth and rust consume, and

where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal.

GIVING (Continued)

In our last lesson we learned something of the requirements in the Old Testament concerning giving. We come now to the New Testament, and inquire as to its teaching on this subject.

What is the great example of giving set before us in the New Testament?

2 Cor. 8:7-9: But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

How poor did he become?

Luke 9:58: And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

Although thus poor, was he in the habit of bestowing, out of his poverty, what he could for the relief of others?

John 13:29: For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

Did his love for man lead him further than this?

Rom. 5:8: But God commendeth his own love to-

ward us, in that, while we were yet sinners, Christ died for us.

Is it intended that the same Spirit shall dwell in us and control us?

Rom. 8:9: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

Phil. 2:5-8: Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.

What did Jesus teach his disciples on this point?

Matt. 5:42: Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Matt. 6:1-4: Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

Luke 18:22-25: And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have

treasure in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

Luke 19: 8, 9: And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

Matt. 5: 44-48: But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

What was the fruit of the gospel, in this respect, among its first converts?

Acts 2: 44, 45: And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need.

Acts 4: 34-37: For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apos-

tles' feet: and distribution was made unto each, according as any one had need. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet.

Was this compulsory or voluntary?

Acts 5:4: While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

In what did the sin of Ananias and Sapphira consist?

Acts 5:8, 9: And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter *said* unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.

What other example have we of great liberality among the primitive churches?

2 Cor. 8:1-5: Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and

this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

Is there any law as to the amount each Christian shall give for benevolent purposes?

2 Cor. 9:7: *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

1 Cor. 16:2: Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

2 Cor. 8:12: For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not.

In case any do not come up to this standard, what then?

2 Cor. 9:6: But this *I say,* He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Speaking of sowing and reaping, do you know of another passage in which benevolence is compared to sowing, and in which the harvests of benevolence and selfishness are set forth?

Gal. 6:7, 8: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

How do you know that this relates especially to giving?

Gal. 6:6, 7, 9, 10: But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for

whatsoever a man soweth, that shall he also reap. . . . And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Is there any other passage in which our future happiness is made to depend on our faithfulness in giving?

1 Tim. 6:17-19: Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

Heb. 6:10: For God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister.

Luke 12:33, 34: Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

Luke 16:9-12: And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the

unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is your own?

Matt. 25: 34-40: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

What does Jesus say of a life in which benevolence is wanting?

Luke 12: 19-21: And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

How often should money be laid aside for benevolent purposes, and according to what rule?

1 Cor. 16: 1-3: Now concerning the collection for the saints, as I gave order to the churches of Galatia,

so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem.

Were any to be exempted from this rule?

1 Cor. 16:2: Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

What encouragements to giving does the New Testament furnish?

Acts 20:35: In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

2 Cor. 9:7-14: *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto

the gospel of Christ, and for the liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

Gal. 6:9: And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

Phil. 4:18, 19: But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

What evidence have we that a remembrance of the poor was characteristic of the early Christians generally?

Gal. 2:9, 10: And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

What example have we of one that gave all?

Luke 21:1-4: And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

DOING GOOD

We have been searching after what the Scriptures teach concerning the appropriation of money and property to benevolent uses.

Are there not other ways of doing good besides giving money for benevolent uses?

Acts 3:1-8: Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

How is the life of Jesus summed up?

Acts 10:38: *Even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Was it by giving money that Jesus showed his benevolence?

Matt. 4:23, 24: And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

What is the divine rule about doing good?

Gal. 6:10: So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

What picture have we in the Old Testament of a life employed in doing good?

Job 29:11-16:

For when the ear heard *me*, then it blessed me;
And when the eye saw *me*, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that I knew not I searched out.

Can the poor, as well as the rich, lead a life of benevolence?

Matt. 10:42: And whosoever shall give to drink

unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

What forms of benevolent action are mentioned with approval in the New Testament?

Matt. 25:35, 36: For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Can you give an instance in the New Testament of feeding the hungry?

Acts 11:27-30: Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

How far was this benevolence to be carried?

Rom. 12:20: But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

"I was a stranger, and ye took me in." Anything in the New Testament in reference to this?

Heb. 13:2: Forget not to show love unto strangers: for thereby some have entertained angels unawares.

3 John 5-8: Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love be-

fore the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers for the truth.

"Naked, and ye clothed me." Have we any instance of this?

Acts 9: 36-39: Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

"Sick, and ye visited me." Give an instance of this.

Acts 9: 32-34: And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.

"In prison, and ye came unto me." How was this exemplified?

2 Tim. 1: 16-18: The Lord grant mercy unto the

house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Have we any other specifications as to ways of doing good?

Care for widows and orphans.

Jas. 1:27: Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

Making entertainments for the poor.

Luke 14:12-14: And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

Showing hospitality.

1 Tim. 5:9, 10: Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

What does James say of a mere pretense of benevolence?

Jas. 2:15, 16: If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

What does John say on this point?

1 John 3:17, 18: But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.

Is our benevolence to be confined to those who are worthy?

Matt. 5:43-48: Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

To what does Jesus point as the very highest exercise of benevolence?

Matt. 11:4, 5: And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk,

the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

Preaching the gospel to the poor, then, is the crowning display of wise philanthropy.

Is this set forth in any other passage?

Luke 4:18, 19:

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

Why is this the highest benevolence?

Jas. 5:20: Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

What advice did Jesus give to those who were content to receive earthly blessings?

John 6:26, 27: Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

How may we share in this benevolent work of spreading the gospel?

By sending out and sustaining those who preach the gospel.

1 Cor. 9:7-14: What soldier ever serveth at his

own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things eat *of* the things of the temple, *and* they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.

Gal. 6:6: But let him that is taught in the word communicate unto him that teacheth in all good things.

Phil. 4:10, 14-18: But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. . . . Howbeit ye did well that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am

filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

3 John 5-11: Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers for the truth. I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth *them* out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.

How are we left free to employ any means of doing good that the occasion may require?

Gal. 6:10: So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Does God take note of our good deeds?

Acts 10:1-4: Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian *band*, a devout man, and one that feared God with all his house, who gave much alms to

the people, and prayed to God always. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.

Have we any distinct assurance that God will remember our efforts to do good?

Heb. 6:10: For God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister.

With what passage may we fitly close this lesson?

Eph. 5:1, 2: Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

SELFISHNESS

We have been considering Christian benevolence and philanthropy; it may be well, with a view to enforce their lessons, to consider what is said of selfishness in the Scriptures.

Among the signs of the "perilous times" mentioned in the Scriptures, what is the first on the list?

2 Tim. 3:2: For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy.

Is this in opposition to Christian character?

2 Cor. 5:14, 15: For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

Rom. 14:7-9: For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living.

1 Pet. 4:1, 2: Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

What is the great sin set forth in the parable of the foolish rich man?

Luke 12:21: So is he that layeth up treasure for himself, and is not rich toward God.

What did Jesus make a special condition of discipleship?

Matt. 16:24: Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

Mark 8:34: And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

Luke 9:23: And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

What is said of Jesus himself in this particular?

Rom. 15:3: For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

What lesson does Paul draw from this?

Rom. 15:1, 2: Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying.

What does Paul say of himself in this respect?

1 Cor. 10:33: Even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

Are Christians liable to be overcome by selfishness?

Phil. 2:21: For they all seek their own, not the things of Jesus Christ.

Have we any instances of selfishness among professed Christians on record?

2 Tim. 4:10: For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

2 Tim. 4:16: At my first defence no one took my part, but all forsook me: may it not be laid to their account.

Mic. 3:11, 12: The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

What revelation of its ugliness is made in the New Testament?

1 Tim. 6:5-10: Wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

2 Pet. 2:1-3: But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.

Jude 11-13: Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.

What rule does Paul lay down to govern us?

1 Cor. 10:24: Let no man seek his own, but *each* his neighbor's *good.*

Phil. 2:4: Not looking each of you to his own things, but each of you also to the things of others.

How did his own life correspond with this?

2 Cor. 12:14-18: Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be

spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit? *walked we* not in the same steps?

Give an example of selfishness from the Old Testament.

1 Sam. 25:2-11: And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail; and the woman was of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. And David heard in the wilderness that Nabal was shearing his sheep. And David sent ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth *in prosperity*, Peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee: wherefore let the young men find favor in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thy hand, unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there are many servants now-a-days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they are?

What did his wife say of him?

1 Sam. 25:25: Let not my lord, I pray thee, regard this worthless fellow, even Nabal; for as his name is, so is he; Nabal is his name, and folly is with him: but I thy handmaid saw not the young men of my lord, whom thou didst send.

Any other instance?

Esth. 6:6: So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman said in his heart, To whom would the king delight to do honor more than to myself?

(It would be well to have this case stated in detail.)

Give an instance from the leading men in Israel.

Isa. 56:11, 12: Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain, from every quarter. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *a day* great beyond measure.

Zech. 7:5, 6: Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned

in the fifth and in the seventh *month*, even these seventy years, did ye at all fast unto me, even to me? And when ye eat, and when ye drink, do not ye eat for yourselves, and drink for yourselves?

Where do you see selfishness cropping out among the apostles?

Matt. 20:20-28: Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Among the people?

John 6:26: Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye

saw signs, but because ye ate of the loaves, and were filled.

What did Jesus say to them?

John 6:27: Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

What does Peter say of the spirit in which he and his associates had acted?

Mark 10:28: Peter began to say unto him, Lo, we have left all, and have followed thee.

What does Jesus say will be the reward of such self-abnegation?

Mark 10:29, 30: Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Repeat the lesson that Paul draws from the example of Jesus.

Phil. 2:3-16: *Doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself,

becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and questionings: that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.

DUTIES TO THE CIVIL GOVERNMENT

What does Jesus say of his kingdom?

John 18:36: Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

What was the power to be employed in building up this kingdom?

John 18:37: Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

What does Paul say of this kingdom?

Rom. 14:17-19: For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another.

How did Daniel describe this kingdom in symbol?

Dan. 2:34, 35: Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the

silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

What did this represent?

Dan. 2:44, 45: And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

But is not civil government necessary?

1 Tim. 1:8-11: But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

How does Paul regard the civil authorities?

Rom. 13:1, 2: Let every soul be in subjection to the higher powers: for there is no power but of God;

and the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

For what special purposes are these powers ordained?

Rom. 13:3, 4: For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

Have we any instances of Christians and men approved of God, who were connected with civil government?

Rom. 16:23: Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

Phil. 4:22: All the saints salute you, especially they that are of Cæsar's household.

Acts 10:1, 2: Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian *band*, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.

Have we any instances of Christians appealing to the civil government for protection?

Acts 22:25-29: And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that

is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

Acts 25:11, 12: If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is *true* whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

What are the duties that Christians owe to their rulers?

To pray for them.

1 Tim. 2:1-4: I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for the kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth.

Ezra 6:9, 10: And that which they have need of, both young bullocks, and rams, and lambs, for burnt-offerings to the God of heaven; *also* wheat, salt, wine, and oil, according to the word of the priests that are

at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king, and of his sons.

Jer. 29:7: And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.

Pay tribute.

Rom. 13:6, 7: For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

Be subject to their authority.

Rom. 13:5: Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

1 Pet. 2:13-15: Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.

Tit. 3:1, 2: Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

Avoid all railing and evil speaking against those in authority.

2 Pet. 2:10, 11: But chiefly them that walk after the flesh in the lust of defilement, and despise dominion.

Daring, self-willed, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.

Jude 8, 9: Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

Acts 23: 1-5: And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.

Are there any limits to our subjection to civil authority?

Ex. 1: 17: But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

Dan. 3: 15-18: Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltry, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and

who is that god that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Dan. 6: 7-10: All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the interdict. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Acts 4: 18-20: And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard.

Acts 5: 27-29: And when they had brought them, they set them before the council. And the high priest asked them, saying, We strictly charged you not to teach in this name: and behold, ye have filled Jeru-

salem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men.

What kind of men do the Scriptures describe as worthy to bear rule?

Ex. 18:21, 22: Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear *the burden* with thee.

Deut. 1:13: Take you wise men, and understanding, and known, according to your tribes, and I will make them heads over you.

What does Solomon say of good and bad rulers?

Prov. 29:2:

When the righteous are increased, the people rejoice;
But when a wicked man beareth rule, the people sigh.

When there is unrighteous rule, what assurance should give us patience?

Eccl. 5:8: If thou seest the oppression of the poor, and the violent taking away of justice and righteousness in a province, marvel not at the matter: for one higher than the high regardeth; and there are higher than they.

Are the kingdoms of this world to come finally under the dominion of the Christ?

Dan. 7:26, 27: But the judgment shall be set, and

they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Rev. 11:15: And the seventh angel sounded; and there followed great voices in heaven, and they said,

> The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

Isa. 2:2-5: And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of Jehovah.

LYING

Almost universally practiced by the ancients and not altogether abandoned by the moderns.

Who is the author of lies?

John 8:44: Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

Moral law in all dispensations prohibits lying.

Ex. 20:16: Thou shalt not bear false witness against thy neighbor.

Lev. 19:11, 12: Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

Matt. 19:17, 18: And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

Jas. 3:14, 15: But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from above, but is earthly, sensual, devilish.

Eph. 4:25: Wherefore, putting away falsehood,

speak ye truth each one with his neighbor: for we are members one of another.

Col. 3:9, 10: Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him.

For whom is the law made?

1 Tim. 1:9-11: As knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

God's opinion of liars.

Prov. 19:22:

That which maketh a man to be desired is his kindness;
And a poor man is better than a liar.

Prov. 6:16-19:

There are six things which Jehovah hateth;
Yea, seven which are an abomination unto him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
A false witness that uttereth lies,
And he that soweth discord among brethren.

The Spirit foretold this evil to the church.

2 Thess. 2:11, 12: And for this cause God sendeth

them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

1 Tim. 4: 1, 2: But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron.

Instances resulting in trouble in the church, idol-worship, sudden death and murder.

Rev. 2: 1, 2: To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false.

Rom. 1: 25: For that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

Acts 5: 3, 4: But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back *part* of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

Acts 6: 11-13: Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and

set up false witnesses, who said, This man ceaseth not tc speak words against this holy place, and the law.

Condition of him who speaks truth.

Isa. 11:4: But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

The reward of liars.

Ps. 101:7:

He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.

Prov. 19:5, 9:

A false witness shall not be unpunished;
And he that uttereth lies shall not escape. . . .
A false witness shall not be unpunished;
And he that uttereth lies shall perish.

Rev. 21:27: And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

THE SABBATH

The Sabbath was the seventh day.

Ex. 20:10: But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

It was enjoined on the Jews in the wilderness.

Ex. 16:23, 26: And he said unto them, This is that which Jehovah hath spoken, To-morrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. . . . Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.

It was afterwards made a part of their national covenant.

Ex. 20:8, 11: Remember the sabbath day, to keep it holy. . . . For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

It was never enjoined on any other people.

Mal. 4:4: Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances.

Its observance was based

1. On God's rest from the work of creation.

Ex. 20:11: For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

2. On their deliverance from Egyptian bondage.

Deut. 5:15: And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.

Its observance was to be marked

1. By a cessation from all labor.

Ex. 20:10: But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

They were not even to kindle a fire.

Ex. 35:2, 3: Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to Jehovah: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

Or to gather sticks.

Num. 15:32, 36: And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. . . . And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses.

2. By every man remaining in his place.

Ex. 16:29: See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

3. By avoiding to do their own ways, seek their own pleasure, or think their own thoughts.

Isa. 59:13, 14: Transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness cannot enter.

The Sabbath was meant for the benefit of those to whom it was given, especially as a day of rest from labor.

Mark 2:27: And he said unto them, The sabbath was made for man, and not man for the sabbath.

The law of the Sabbath was not to be pressed against the claims of necessity or of mercy.

Luke 6:9: And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?

Luke 13:11-17: And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said

to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

Matt. 12: 5, 7: Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? . . . But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

Our Lord based his violations of the letter of the Sabbath law on his divine authority to override it.

Matt. 12: 8: For the Son of man is lord of the sabbath.

The Sabbath, being a part of the Jewish covenant, was done away with the rest of it.

Col. 2: 14-17: Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's.

It was a shadow of a better rest.

Heb. 4:4-11: For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works; and in this *place* again,
They shall not enter into my rest.
Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before),
To-day if ye shall hear his voice,
Harden not your hearts.
For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

The Christian's day of rest and rejoicing commemorates redemption, and not creation.

Matt. 28:1, 8: Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

Acts 20:7: And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.

1 Cor. 11:20: When therefore ye assemble your-

selves together, it is not possible to eat the Lord's supper.

1 Cor. 16:12: But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all *his* will to come now; but he will come when he shall have opportunity.

Thus we have not only the Lord's table.

1 Cor. 10:21: Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.

And the Lord's Supper.

1 Cor. 11:20: When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper.

But also the Lord's Day.

Rev. 1:10: I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet.

THE IMPROVEMENT OF OUR TIME

As time is allotted us to prepare for eternity, how should we estimate it?

Ps. 90: 12:

So teach us to number our days,
That we may get us a heart of wisdom.

How should we number our days?

As few.

Gen. 47: 9: And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

As limited in enjoyment.

Ps. 90: 10:

The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away.

As uncertain.

Prov. 27: 1:

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.

What, then, is the lesson to be drawn from these considerations?

Eccl. 9: 10: Whatsoever thy hand findeth to do, do *it* with thy might; for there is no work, nor device, nor

knowledge, nor wisdom, in Sheol, whither thou goest.

Do you think of any other passage which teaches us the necessity of diligence, in view of the uncertainty of this life?

Luke 12: 35-40: Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

What is the lesson taught in the parable of the wise and foolish virgins?

Matt. 25: 13: Watch therefore, for ye know not the day nor the hour.

In what was the folly of the foolish virgins manifested?

Matt. 25: 3, 8-10: For the foolish, when they took their lamps, took no oil with them. . . . And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

How did the wise show their wisdom?

Matt. 25:4: But the wise took oil in their vessels with their lamps.

What lesson does James teach us concerning the uncertainty of life?

Jas. 4:13-15: Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that.

What lesson does Paul draw from the brevity of human life?

1 Cor. 7:29-31: But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not using it to the full: for the fashion of this world passeth away.

May not the opportunities of even this brief life be so abused as to shut us out from God's blessing?

Prov. 1:24-31:

Because I have called, and ye have refused;
I have stretched out my hand, and no man hath regarded;
But ye have set at nought all my counsel,

And would none of my reproof:
I also will laugh in *the day of* your calamity;
I will mock when your fear cometh;
When your fear cometh as a storm,
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.
Then will they call upon me, but I will not answer;
They will seek me diligently, but they shall not find me.
For that they hated knowledge,
And did not choose the fear of Jehovah,
They would none of my counsel,
They despised all my reproof.
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.

What does the prophet Isaiah urge in view of this?

Isa. 55:6, 7: Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

What is God's acceptable time?

2 Cor. 6:1, 2: And working together *with him* we entreat also that ye receive not the grace of God in vain (for he saith,
At an acceptable time I hearkened unto thee,
And in a day of salvation did I succor thee:
behold, now is the acceptable time; behold, now is the day of salvation).

What does Peter say respecting time past?

1 Pet. 4:3: For the time past may suffice to have wrought the desire of the Gentiles, and to have walked

in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries.

How does Paul admonish us to use our time?

Eph. 5:15-18: Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit.

What did our Lord say on this point?

John 9:4: We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

How does Peter exhort us to spend our time?

1 Pet. 1:17-19: And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ.

Is it right to draw lessons of special duty from the times in which we live?

Rom. 13:11-14: And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

If our time is so short and so full of trouble and danger, in what is found its real importance?

2 Cor. 4:17-5:1: For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

What, then, should be our character?

1 Pet. 2:11, 12: Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

How may we make the most of our present life?

1 Pet. 3:10-13: For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

And who is he that will harm you, if ye be zealous of that which is good?

What will give us comfort and hope when our days on earth draw to a close?

2 Tim. 4:6-8: For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

Who has promised to guide us through all the uncertainties of time?

Heb. 13:5, 6: Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear:
What shall man do unto me?

In view of our weakness and shortsightedness and God's compassion and fatherly care, what ascription of praise is due to him?

Jude 24, 25: Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

FUTURE PUNISHMENT

I. Do the Scriptures teach that there is any future punishment?

1. God shall bring every work into judgment.

Eccl. 12:14: For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.

2. The men of Nineveh shall rise in judgment.

Matt. 12:41: The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

3. God is able to destroy both soul and body.

Matt. 10:28: And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

4. A man may lose his soul.

Matt. 16:26: For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

5. The unjust are reserved unto the day of judgment to be punished.

2 Pet. 2:9: The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment.

II. Nature of the punishment:

1. Figuratively described

(1) As being fire.

Matt. 25:41: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

(2) As being darkness.

Jude 13: Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.

(3) As a place of gnashing of teeth.

Matt. 8:12: But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

(4) As a place where the worm dieth not.

Mark 9:48: Where their worm dieth not, and the fire is not quenched.

2. Literally described

(1) As being punishment.

Matt. 25:46: And these shall go away into eternal punishment: but the righteous into eternal life.

(2) As being a resurrection of damnation.

John 5:28, 29: Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

(3) As not being able to be with Jesus.

John 8:21: He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.

III. How long will this punishment continue?

1. Eternally.

Mark 3:29: But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.

Heb. 6:2: Of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Matt. 25:41: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

Matt. 18:8: And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

2 Thess. 1:9: Who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might.

2. For ever and ever.

Rev. 20:10: And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet: and they shall be tormented day and night for ever and ever.

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